1

A MODEST CONFUTATION OF A Slanderous and Scurrilous LIBELL,

against ENTITVLED, mr. milton

ANIMADVERSIONS VPON THE REMONSTRANTS *DEFENSE* AGAINST SMECTYMNUUS.

Κυλίω κἀγὼ τὸν πίδον. *Diog. apud Lucian. de Hist. conscr.*



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MVSEVM
BRITAN
NICVM

TO THE READER.

READER,

IF thou haſt any generall or particular concernment in the affairs of theſe times, or but naturall curioſity, thou art acquainted with the late and hot bickerings between the Prelates and Smectymnuans: To make up the breaches of whoſe ſolemn Scenes, (it were too ominous to ſay Tragicall) there is thruſt forth upon the Stage, as alſo to take the eare of the leſſe intelligent, a ſcurrilous Mime, a perſonated, and (as himſelf thinks) a grim, lowring, bitter fool.

I have no further notice of him, than he hath been pleaſed, in his immodeſt and injurious Libell to give of himſelf: and therefore, as our induſtrious Criticks for want of clearer evidence concerning the life and manners of ſome revived Authours, muſt fetch his character from ſome ſcattered paſſages in his own writings. It ſeems he hath been initiated in the Arts by Jacke Seaton, and by Biſhop Downam confirmed a Logician: and as he ſayes his companions did, it is like hee ſpent his youth, in loytering, bezelling, and harlotting. Pag. 10.

Pag. 13. *Thus being grown to an Impoſtume in the breſt of the Vniverſity, he was at length vomited out thence into a Suburbe ſinke about* London; *which, ſince his comming up, hath groaned under two ills*, Him, *and the* Plague. *Where his morning haunts are I wiſt not; but he that would finde him after dinner, muſt ſearch the* Play-Houſes, *or the* Bordelli, *for there I have traced him*; [among old Cloaks, falſe Beards, Tyres, Caſes, Periwigs, Modona Vizzards, night-walking-Cudgellers, and Salt Lotion.] *Many of late, ſince he was out of Wit and Cloaths, as* Stilpo *merrily jeered the poore Starveling* * Crates, *he is new cloathed in Serge, and confined to a Parlour; where he blaſphemes God and the King, as ordinarily as erewhile he drank Sack or ſwore. Hear him ſpeak*: [Our Liturgie runnes up and down like an Engliſh gallopping Nun, *Pag.* 16. While ſhee prankes her ſelfe in the weeds of Popiſh Maſſe, ſhe provokes the jelouſie of God, no otherwiſe than a Wife affecting Whoriſh attire, *Pag.*22. Liturgie a bait for them (*Papiſts*) to bite at, *Pag.*23. A Phariſaicall and vain-glorious project, *Ibid.* God hath taught them (*the People*) to deteſt your Liturgie and Prelacy, *Pag.*24. Is Liturgie good or evill? Evill? *Pag.* 26. A * Meditation of yours obſerved at Lambeth from the Archiepiſcopall Kittens, *Pag.*29. The Prelates would have Saint *Pauls* words * ramp one over another, *Pag.*40. Let not thoſe wretched Fathers think they ſhall impoveriſh the Church of willing and able ſupply, though they keep back their ſordid ſperm, begotten in the luſtineſſe of their avarice, *Pag.*57. Leſt thinking

Poſt prandia callirhoendo. *Perſ Sat* 1. *Pag* 8.

ὦ Κράτης· δοκεῖς μοι χρείαν ἔχειν ἱματίου καινοῦ, ὅτερ ἦν τῶ λιμῶ La ert lib. 2. in vita Stilpon.

Biſh. Hall's Occaſ. Medit.

* In uc vices ſubeunt, & intrà teſte nouventur. *Iuv. Sat.*6.

thinking to offer them as a Preſent to God, they diſh them out for the Divell, *Pag.*58. Your Confutation hath atchieved nothing againſt it, (*The Reply by* SMECTYMNUUS) left nothing upon it, but a ſoule taſte of your Skillet foot; and a more perfect and diſtinguiſhable odour of your Socks than of your Night-cap, *Pag.*67.] *Chriſtian, doeſt thou like theſe paſſages? or doth thy heart riſe againſt ſuch unſeemly beaſtlineſſe? Nay, but take heed:* [This is nothing diſagreeing from Chriſtian meekneſſe, *Pag.*2. Not unauthoriſed from the Morall precept of *Solomon*, —— Nor from the example of Chriſt, and all his Followers, in all ages, *Ibid.*] *Horrid blaſphemy! You that love Chriſt, and know this miſcreant wretch, ſtone him to death, leſt your ſelves ſmart for his impunity.*

This is my adverſary; to encounter whom at his own weapons (which he voluntarily choſe pag.4. *as* Goliah *his Sword and Spear, to defie the God and the Hoſt of Iſrael) I am much too weak; and muſt deſpaire of victory, unleſſe it may be gotten by the ſtrength of a good cauſe, and a modeſt defenſe of it. I dare not ſay but there may be hid in my nature, as much venemous Atheiſme and profanation as hath broken out at his lips; (Every one that is infected with the* Sickneſſe, *hath not the Sores running upon him:) Of which ſhould I be as laviſh as he hath been, it might be ſaid of us, that we encountred one the other like a* Toad *and a* Spider, *and each dyed of the others poyſon: or whiles we would ſeem to fall out about ſome petty matters in Religion. we well enough agreed together to be eminently wicked. It is my Prayer to God, that all thoſe*

and

and the like ſcandals, with which Hee hath, and I may grieve the Church, may be forgiven to him, and prevented in me: And that in his good time himſelfe would undertake the Curing of his Churches wounds, which by the ignorance of ſome, and malice of others, are like to be but the worſe for the Plaſter.

Faerwell.

THE

THE PREFACE

§. I.

IS apologeticall; and well may it be ſo. *Satisfaction to tender Conſciences*, is that which we look for, and that which you ought to give; as having done violence through all your book to the perſon of an holy and religious Prelate, the eares of all good Chriſtians within our Church, the eſtabliſhed Laws of the Kingdom, the pretious and dear name of our common Maſter and Saviour Chriſt Jeſus.

We muſt ſuppoſe you have *undertaken a religious cauſe*: that is your pretended ſubject; we ſhall examine the truth of it by and by; we muſt now look to your manner of handling it: a ſuſpicious way you think; and ſo do I. Here we agree. Your defenſe is, *In ſuch a cauſe, it is nothing diſagreeing from Chriſtian meekneſſe, the morall precept of* Solomon, *the example of Chriſt.* What? to weary God and man, with lewd profanations, ſcurrilous jeſts, ſlanderous and reproachfull calumnies? What morall precept in *Solomon* countenances ſuch language as this *[*Scum, Ladles, Kitchen-Phyſick. Brawn, Beef, Kickeſhaw and Crambe-Prayers, Motley and patcht incoherences. With hey paſſe, repaſſe, and the myſticall men of Sturbridge: Your Barber leading in* Balaams *Aſſe. Chriſt and his Apoſtles, Capon and white-broath in the ſame leaf.* Eſaus *red pottage, and a ſpur-galled Galloway. Baſtards and Centaurs of ſpirituall fornications. A Chriſtian Miniſters Surplice, and an Egyptian Prieſts frock in the ſame ſuds: your Primero of piety, Cogging of Dice into heaven. Gleeking and Baccha-*

* *See more of the ſame hotch-potch in the Epiſtle.*

Bacchanalia, and Flanks, and Brickets, &c.] Such language you ſhould ſcarce hear from the mouths of canting beggars, at an heathen * altar; much leſſe was it looked for in a treatiſe of controverſall Theologie, as yours might have been thought, had you not thus prevented it. As for Chriſts example, which you blaſphemouſly urge, ſurely that holy mouth was never ſo foul, but then when it was ſpit upon: Yet neither was that indignity ſo bad as this.

* οἱ μὲν ἐν τῷ γελοίῳ ὑπερβάλλοντες, βωμολόχοι δοκοῦσιν εἶναι. *Ariſt. Eth.* l. 4. c. 8. Βωμολόχος Latinis *Scurra* dicitur, ſumtâ metaphorâ à mendicantibus, qui ad aras & templa Deûm ſedebant & jacebant, & à ſacrificantibus ſtipem mendicabant. Interea autem ſeipſos multis jocis & ſcommatis vexabant, & interdum prætereuntes convitiis proſequebantur. à βωμὸς ara, & κέχεμαι jaceo ſeu accubo. *Vid. Mag. Comm. in Eth. Ariſt.*

Well, but what if the benefit of this kind of writing will make amends for the fault of it? Shall we do evill that good may come thereof? God forbid: not if the good which followed were far better than it is like to prove: for let us ſee, what does it promiſe? [*Even this vein of laughter, as I could produce out of grave Authors, hath oft times a ſtrong and ſinewy force in teaching*—] doubtleſſe you mean Atheiſm. For what elſe it can teach I am as far to ſeek, as you are of thoſe grave Authors that defend it. I care not to know what your reading hath been; and mine own is confeſt ſmall: Yet * One I have met withall, who (till you confute him with a graver) ſhall ſpeak home to the purpoſe. *To leave all reverend compaſſion towards evils, all religious indignation towards faults, to turn Religion into a Comedy or Satyr, to rip up wounds with a laughing countenance, to intermixe Scripture and ſcurrility ſometimes in one ſentence, is a thing far from the devout reverence of a Chriſtian, and ſcant beſeeming the honeſt regard of a ſober man.* Is this your *noble jealouſie*, your *dear love* to the *ſouls* of weak Chriſtians! this your *well-heated fervency!* for ſhame render not that holy fire of zeal, which burned as bright in our fore-fathers breaſts, as it lyes dead in ours, any further ſuſpected to the world; leſt anon, men think it nothing but a name, an *ignis fatuus*, or the lying and falſe bragge of ſome vainglorious fools.

* Sir Fr. Bacon.

Τὸ εὐσεβὲς τοῦτο καὶ ὅσιον παρὰ τοῖς πολλοῖς ἀνθρώποις καλέμενον κατάψευσμά ἐστιν ἀλαζόνων ἀνθρώπων καὶ σοφιστῶν. *Vid. Mer. Caſaub. in Præfat. ad Med. Mar. Aur. Anton.*

Again,

Again, it muſt be beleeved, you have done this *not without a ſad and unwilling anger, not without many hazzards:* and therefore we muſt pardon your endevours! Who put you upon the task? who forced an unwilling, relenting man, to commit ſuch inſolencies? Little charity doth he deſerve, who will chooſe to ask forgiveneſſe, rather than not to * offend.

* Næ tu, Aule, nimium nugatores, cùm maluiſti culpam deprecari quàm culpâ carere: —— te oro, quis perpulit ut id committeres, quod priuſquam faceres, peteres uti ignoſceretur. *Cato apud Macrob. in Præfat. ad Saturn.*

§. II.

NOt to tarry longer in your Preface; the intent of it was, as of other paſſages in your book, rather to maintain and defend libelling, than to give any pretended ſatisfaction: yet at the ſame time you condemn it too: condemn it on the Biſhops ſide, defend it on your own. If any of their party (for indeed thus the matter ſtands now) do chance to write, then their writings are *defaming * Invectives*; if any of yours, then it is *liberty of ſpeaking, permiſſion of free-writing: nothing more injurious, nothing more pinching, than the reſtraint of them to free-born ſpirits*, p. 8. For my own part, I diſlike them equally in both; unleſſe in you ſomewhat worſe, than in all that in this kinde have wrote before, becauſe you ſtand up to juſtifie it. That *Lyſimachus Nicanor*, which you inſtance in, (is but one, and truly to my remembrance I have ſeen no more; one of theirs to an hundred of yours is oddes:) I miſliked and cenſured as much as any that I have read. But what have *all* the Biſhops, on whom you ſo hotly charge it, to do with that? nay what *he*, in whoſe diſh you ſo enviouſly and malitiouſly lay it? no more than you had ſure with *Newes from Hell*, or the *Proteſtation proteſted*. Before I anſwer your Juſtification of theſe libels, I muſt tell you, you have wronged the noble ingenuity and fair memory of that wonder of our age, Sir *Francis Bacon*, whom you here bring in as a witneſſe againſt the Biſhops: He complains (you ſay) *of the Biſhops uneven hand over theſe kind of Pamphlets.* You ſay ſo: Hear him. [*And here I do much eſteem the wiſedome and religion of that Biſhop, which*

Ask your Lyſimachus Nicanor *what d ſtiming invectives &c. p. 7.*

Pag. 7.

which replyed to the firſt Pamphlet in this kinde; who remembred that a fool was to be anſwered, but not by becomming like unto him; and conſidered the matter he handled, and not the perſon with whom he dealt.]

You will ſay perhaps, this was but one Biſhop: Hear him again in the name of them all. [*I hope aſſuredly that my Lords of the Clergie have no intelligence with theſe other Libellours, but do altogether diſallow, that their dealing ſhould be thus defended: For though I obſerve in him many glozes, whereby the man would inſinuate himſelf into their favour, yet I find too ordinary, that many preſſing and fawning perſons do miſconjecture of men in authority; and many times* Veneri immolant ſuem, *they ſeek to gratifie them with that they moſt diſlike.*] —[*For I have great reaſon to ſatisfie my ſelf touching the judgment of my Lords the Biſhops in this matter, by that which was written by one of them, whom I mentioned before with honour.*] Whom have you wronged moſt now? your Authour, your Reader, or the Biſhops? Beleeve me, who ever you are, ſuch colluſion as this is unchriſtian.

I return to you again. *This permiſſion of free-writing* (ſo you are pleaſed to ſtile the moſt bitter and Atheiſticall libels) *were there no good elſe in it, yet at ſome time thus licenced, is ſuch an unripping, &c.*

Militum virtute non hoſtium imbecillitate, potentia quæri debet. *Tacit. hiſt. apud Iuſt.*

Let the good be what it will, I am ſure it is the moſt unworthy way of procuring it that may be. What Generall, in whoſe breſt there lived but one ſpark of noble valour, would firſt diſarm the enemy, and then fight! The juſt arms that they have who defend a good cauſe, is innocence, integrity, and repute; which when they are deprived of, layes them open to ſuch impotent nakednesſe, as inevitably brings their ruine.

Spec. Europæ p. 94. Lond. 1632. [*Theſe courſes* (ſaith Maſter *Sandys*) *are baſe and beggarly, even when ſingleneſſe of mind and truth do concurre with them, and far unworthy of an ingenuous and noble ſpirit, which ſoareth up to the higheſt and pureſt pathes of Verity, diſdaining to ſtand raking in theſe puddles of obſcœnity, &c.*] *When ſingleneſſe of mind and verity concurre*; both which are wanting here in your cauſe: no *ſingleneſſe of mind*, becauſe theſe corruptions in manners are urged by you as arguments to diſprove a clear and divine

vine truth, (which Sir *Francis Bacon* will tell you, is as well now a policy of the Devils, as formerly pretended holineſſe was to raiſe errors.) *No truth*, becauſe though ſome corruptions, and thoſe grievous ones, are confeſſed and lamented, yet not on his hand to whoſe perſon you lay them. Hear then my ſore-cited Authour: [*But if to this baſeneſſe of diſcoveries, other baſeneſſe be alſo added; if malice prefer them, if ſleight increaſe them, if falſhood and ſlander taint them, then do they not onely abaſe men from the dignity of their nature, but even aſſociate them with the foul enemy and calumniator thereof, whoſe name is the ſlanderous accuſer of his brethren.* *Sandys Spec. Europ.*

The good that ariſes of theſe libels, (as the Florentine informs me) is, to incite the people to fury and tumult, to breed hatred, ſidings, factions, ruine. [*And yet it is ſomewhat pinching among free-born ſpirits, if this liberty be denyed.*] Yea, *Some Citizens have ſerved themſelves of theſe calumnies, and made them ſteps and helps to their ambitious ends.* How? *By confirming the people in an ill opinion of them that do oppoſe, thereby to get their votes and partage.* And as it depreſſeth that ſcale wherein you put all the Prelates, ſo it raiſeth that as much, wherein you put your ſelves. *The ripping up with exceeding ſeverity the faults of higher callings, begetteth a great good opinion of integrity, of zeale and holineſſe, to ſuch conſtant reprovers of ſin, as by likelihood would never be ſo much offended at that which is evill, were they not ſingularly good themſelves.* And further (as you have uſed the matter, imputing perſonall faults to the government in generall, of which I ſhall ſay ſomewhat anon) *It gets you the opinion of wiſe men too*, that can ſee farther into Eccleſiaſticall affairs, than either the Founders or Conſervers of this eſtabliſhed Polity. Thus much of libels in generall. I come now to yours. *Mach. diſcourſes upon Livie, lib. 1. c. 8.* *Vide Hooker Eccl. Pol. in Præfat.*

§. III.

NOr would I have done you the injury to have called it ſo, were it not too too manifeſt. For that which even you profeſſedly diſavow (private and perſonall ſpleen, p. 3. lin. 18.) is the greateſt matter in your book; the other buſi-

neſſe being handled but by the by, or not at all: and where it is, in ſuch a wretched, loathſome manner, as once I did almoſt doubt me, whether or no you did not jeer at both ſides, at Religion, and God, and all. I ſhall firſt anſwer to thoſe perſonall injuries, and then to the cauſe. Only firſt let me ſatisfie you concerning my engagements and dependencie, which perhaps you may poſſibly think might have wrought me to this vindication. I am free, as you, or any true ſubiect may or need be: I have a fortune therefore good, becauſe I am content with it: and therefore content with it, becauſe it neither goes before, nor comes behind my merit. God hath given me a ſoul, eager in the ſearch of truth; and affections ſo equally tempered, that they neither too haſtily adhere to the truth, before it be fully examined, nor too lazily afterward. Such exceſſe fills the world with furious, hot-braind Hereticks, Schiſmaticks, &c. the defect, with cold ſpeculative Atheiſts. I have alwayes reſolved that neither perſon nor cauſe ſhall improper me, further than they are good; and ſo far it is my duty to give evidence.

§. IV.

HE that ſhall weed a field of corn, bind the weeds up in ſheaves, and preſent them at once to the eye of a ſtranger, that is ignorant how much good wheat the field bears, beſide thoſe weeds, may very well be deceived in cenſuring that field; eſpecially if he which preſents them hath put into the heap ſuch weeds as came from elſewhere. Thus it fares with men, when the evill actions of the beſt are picked and culled out from their virtues, and all preſented in groſſe together to the eye or ear of him who is otherwiſe ignorant of the perſons whoſe vices or faults they are; what monſters do they ſeem! This and more have you done to our Prelate: This, in pinning upon his ſleeve the faults of others: More, in that thoſe which you pretend faults are indeed virtues. What hath the Remonſtrant to anſwer for the * ſcorn that is by ſome thrown upon our Martyrs; while it is known to all, that will not be ignorant, that

Foxian. conf. ff. p. 14.

that he doth both honour their memories, and tread in their ſteps; and that he doth not, as they did, in an holy zeal ſacrifice his blood to his God, is not that he is backward to it, but that it is not yet required at his hands. God is my witneſſe, I do not, neither can I flatter him: He that ſo patiently hath offered up his fame, his civill life, to be torn by the teeth and phangs of calumny, how ſhall I think he will love his blood better than that? I know what it is that hath rendred many Martyrs and their ſtories ſo ſuſpected as they are, to wary and uncredulous men: Sometime a * wrong cauſe; when Traytours ſhall engage God in a conſpiracy, and then being detected and brought to execution, dye for it no leſſe undauntedly than if it were for the deareſt truth; unhappily priding themſelves in that, for which they ought rather to have repented. What glory is it, if when ye are buffeted for your faults ye take it patiently? Sometimes the ſeeking their own deaths in a good cauſe, out of ambition of obtaining that honour, which thoſe firſt times of the Church had ſet upon Martyrdome. Whence I ſhould think it as diſcommendable for men to ſeek thus over-eagerly their own deaths, baniſhments, confiſcations of goods, ſtigmatizings, as the Philoſopher did the ſeeking of * preferments: Neither ſhall I ever eſteem either their names or memories who ſhall thus gather ſticks for their own ſoverall piles; and as if God knew not what honour was fit for them, be their own Carvers: ſo may the ſame thorns which Chriſt wore as the *Crown of Humility*, be upon their heads the *Crown of Pride*. Otherwhiles the ignorant or malitious unfaithfulneſſe of the Martyrologers, in tranſmitting to us thoſe Church-ſtories, big-ſwoln with untrue Legends, as ſo many invincible arguments of the truth of that cauſe, which thoſe Martyrs ſealed with their blood. I have ſeen beyond ſea what the Jeſuites of our own nation have carped at Maſter *Fox* his Hiſtory; which made me think, though I durſt not ſay, that they injured them no leſſe now than formerly: and if any one of ours ſhall do the like, I ſhall think he wiſheth no better to the Proteſtant cauſe than they do.

Vide Donnes Pſeudom.

1 Pet. 2. 20.

Τὸ αὐτὸν αἰτῆσθαι τὸν ἀξιωδυσώμενον τῆς ἀρχῆς, ἐκ ὀρθῶς ἔχει. Ariſt. Pol. 2. c. 7.

§. V.

§. V.

AFter you have born the people in hand, that our Remonſtrant hath defamed the old ones, it is an eaſie thing to perſwade them that he hath made new. So you do; Pag 12. [*haled ſome into the Gehenna at Lambeth, ſtrappado'd others with an oath ex officio* —] If that Court hath been illegall, either in the conſtitution of it, or in its proceedings, it is more than I know: but if ſo, the Remonſtrant is as guiltleſſe of ſuch illegalities, as I am ignorant: And a fault committed there can no more prejudice *Him*, than the Divine right of Epiſcopacy. Though your *Bow-men* here were quick in the delivery of their arrows, yet they were wide of the mark.

§. VI.

IF you miſſed before, now you will be ſure to hit him, [*You love toothleſſe Satyrs; Let me inform you, a toothleſſe Satyre is as improper as a toothed ſleek-ſtone, and as Bulliſh.*] I wonder you go no lower; perhaps his cradle might have yeelded you ſome worthy obſervation: It was reckoned amongſt Saint *Auguſtines* faults, that in his infancy he did *moroſius flere*. Such a note had not been amiſſe here; but *vixit* is enough for that; an happy time, that you cannot invent a ſlander to fixe upon. You begin therefore with his youth; the ſport and leiſure of his youth, even that muſt be raked up out of the duſt, and cited to witneſſe againſt him, as it were to diſparage the holineſſe of his Age and Calling. [*When my early ſinnes are done away as a morning cloud, they ſhall never obſcure or darken my ſetting Sun: God will never impute them to me, man may*] hath been the comfort of many a dying Saint, in the day of evill, when the iniquity of their heels have encompaſſed them; many, whoſe firſt years have been as famous for * debauchednеſſe, as their latter for devotion: whiles this *Remonſtrant* no ſooner came to be capable of the more violent impreſſions of ſin, but his nature and it fell foul; and becauſe he had overcome vices in himſelf, he

Ger. Morinus in vita Sancti Auguſt.

Primam ætatis partem requæra-, in cœno perdidit. Theſ. de S. Aug.

he took liberty to whip them in others. Which timely zeal, as it did not miſ-become his youth, ſo can it not diſparage his * Prelacy; no, not as Poeſie, not as Satyr: The firſt you cannot condemn; and the latter I will maintain, againſt greater Criticks than you would dare boaſt to have been converſant with: only if I appeal to ſuch, my fear is, I ſhall have no adverſary.

* Non corrumpuntur in detegerius quæ aliquando etiam à malis, ſ d honeſta manent, quæ ſæpius à bonis hunt. *P. in l. 5. ep. 3. Ariſt. apolog. pro ſuis l. dic. in.*

To let paſſe therefore your ſimile of the *ſleek-ſtone* (which ſhews that you can be as bold with a Prelate, as familiar with your Laundreſſe,) why, in the name of Philology, is a toothleſſe Satyr improper? why Bulliſh?

Euge novam Satyram, Satyrum ſine cornibus euge!
Monſtra, novi monſtri, hæc; & Satyri & Satyræ!

Epig. ad ſuas Satyras.

The Authour himſelf furniſhed you with the exception: and had you had but ſo much life or quickneſſe in your pallade, as to have taſted an Epigram, you might have underſtood he ſpeaks there in the perſon of ſuch carping Poetaſters as you, and your now-deſpiſed Tribe, are: They ſay, they are Monſters; you, that they are Bulls: you mean, I ſuppoſe, Chymæra's; abſurd and ridiculous compoſitions of words, inconſiſtible with ſenſe. Let us therefore, if you will, take them in pieces, and ſee where the incongruity lyes. *Satyra* ſignified anciently any kind of miſcellaneous writing, which we now term * *Eſſayes*; whence *Varro* entituled many of his books of divers ſubjects, * *Satyras ſuas*: Whence there was alſo a Law called metaphorically * *Lex Satyra*, when by one and the ſame Vote, divers things were enacted. Laſt of all, it came to be reſtrained to ſuch kind of writings, as contained the vices of the times, whether in verſe or proſe; more commonly now of later times in verſe. *Dens* or *dentatus* you cannot think ſhould come here into compoſition with a Satyre, in the primitive or proper ſignification of it, ſo as to make *Satyra dentata* as we ſay it of a child, after its teeth are grown, or before, that he hath teeth, or is toothleſſe: we muſt ſeek then ſome other ſenſe for it; where I finde teeth and horns to ſignifie ſtrength, uſed to defenſe or

* Farrago libelli *Iuv. Sat.* 1. Lege & vell. Moſellanus ad Gell. l. 1. c. 17.

injury. Nothing is more familiar in Scripture, than *horn* for *ſtrength*: ἤγειρε κέρας σωτηρίας, *He hath raiſed up an horn of ſalvation*; a ſtrong ſalvation. So alſo for injurious ſtrength, *fœnum habet in cornu* is a common Proverb. The word, *Matth.* 10. 16. which we tranſlate *ſimple*, or *harmleſſe*, is ἀκέραιοι, *ab ἀ & κέρας cornu.* Thus *Martial lib.* 13. *ep.* 91.

Luk. 1. 69. Hebræis familiare eſt (Keren) id eſt cornu, pro vi & robore uſurpare, ſumpta metaphora ab animalibus cornupetis. *Beza ad loc.*

Dente *timentur apri, defendunt* cornua *tauros*:
Imbelles *damæ, nil niſi præda ſumus.*

So *vinum edentulum* was uſed by the Ancients for ſmall wines, ſuch as we ſay in plain Engliſh, will do a man no *hurt*: *Vinum edentulum, hoc eſt nullarum virium, vel ſaltem perexiguarum. Salmuth. ex Gualth. Tit.* 25. *p.* 84. In the ſame ſenſe *Horace* ſpeaks of the effects of ſtrong wines:

Tu ſpem reducis mentibus anxiis,
Viresque, & addis cornua *pauperi.*

makes a man bold or injurious: and in this ſenſe (unleſſe theſe Authours are improper, it is no *Bull* to ſay a toothleſſe Satyr, *i.e.* an harmleſſe Poem, that doth

Parcere perſonis, dicere de vitiis;

ſpare the perſon, but ſtrike the vice: For ſuch ſhould a true Satyriſt be,

——— *aſper*
Incolumi *gravitate. Horat. de Art. Poet.*

Satyræ incolumes are harmleſſe (more elegantly) toothleſſe Satyrs; in oppoſition to *Satyræ mordaces*, biting or toothed Satyrs; ſuch as for their looſe inſolencies were by Law forbidden to the Ancients.

*Quid refert dictis ignoſcat * Mutius annon?*

Quis il'e Mutius? is qui damnavit eum qui carmine luſiſſet nomine expreſſo, L. Dorleans Nov. Cogit. & Cornel. Tacit.

To

To which decorum our Authour profeſſes himſelf to have had reſpect, *Virgidem. lib. 3. in Prol.*

For look how far the Ancients Comedy
Paſt former Satyres in her liberty,
So far muſt mine yeeld unto them of old,
'Tis better to be bad than to be bold.

And Sir *David Lindſey* in his Satyr *in Prol.*

Prudent people I pray zow all
Take na man grief in ſpeciall,
For we ſall ſpeik in generall
For paſtime and for play:

Thairfoir till all our rimis be rung, &c.

Though what was, and is denyed the ſtage, is got up into the Pulpit: much as the manner was with *Chaucers* Pardoner.

Then woll I ſting hem with my tonge ſmert
In preaching, ſo that he ſhall not aſkert
To been diffamed falſely, if that he
Hath treſpaſſed to my brethren or me:
For though I tell not his proper name,
Men ſhall weil know it is the ſame
By ſignes or by other circumſtances,
Thus quite I folk that doth us diſpleaſances,
Thus put I out my venym under hiew
Of holineſſe, to ſemen holy and true.

As you have cenſured the Remonſtrants Poeſie, ſo in like manner you have juſtified a ſlip in the Smectymnuans Philology; I mean, ſo weakly, not ſo maliticuſly, they miſtook a Bench for a Judge; or rather the place for the men: *Areopagi* for *Areopagitæ*; and you make it good: How? [*If in dealing with an outlandiſh name they thought it beſt not to ſcrew the Engliſh mouth to an harſh forrain termination, they* Pag. 6.

did no more than the eleganteſt Authours among the Greeks, Romans, Italians, &c.] Every Countrey, I know, takes and gives that leave in the uſe of forraign words, to fit them to their own eaſieſt pronunciation and beſt liking: ſometimes out of neceſſity, ſometimes of choice and pleaſure onely. The Greeks when they met with words terminated in any of theſe letters, ζ, λ, μ, becauſe ſuch terminations were unknown to them, uſually changed them. As *Polybius* for Ἄννιβας writes Ἀννίβας. And *Suetonius* (as ſome will have it) tells us how the Romans uſed the old Germane word (a *Rutters*) which they ſtill uſe to ſignifie horſemen in war. And ſo perhaps our Engliſh word (Beat) is but *Mattya* faſhioned to our Dialect:

Dives & ex omni poſita eſt extructa macello
Cœna tibi; ſed te b *Mattya ſola juvat.*
Mart. lib. 10. *Ep.* 59.

So the Italian *Inciostro* from the Latine word c *Encauſtum*, as likewiſe our Engliſh word (Inke.)

Encauſtes d *Phaeton tabula tibi pictus in hac eſt,*
Quid tibi vis, dypyron qui Phaetonta facis?
Mart lib. 4. *Epig.* 47.

[*Our learned* Chaucer *did not ſticke to doe ſo.*] True.

——— There was a King
That hyght Ceys, and had a wyfe,
The beſte tha myght beare lyfe,
And this Queene hyght Alcione. Fol. 267.

Semiramus, Candace and Hercules,
Byblys, Dido, Tyebe and Piramus.
Fol. 275.

a Nam parum abfuit quin à Bructero quodam occideretur. *Suet in Tib.* Some readings for *Bructero* have *Ructero*: *Torrentius* his manuſcript hath *Rutero*.

b Mattyæ ſeu maſticæ ſunt bellaria, Græcis πύμματα, τραγήμματα, omne menſæ ſecundæ genus.

c Ex purpurâ atramenti genus conficiebatur, quod *Encauſtum* nominabatur: hoc ſoli Imperatores privilegiis & literis ſubſcribendis utebantur.—unde & *Inchioſtro* poſtea derivatum credo. *Guido Pancirollus rerum memorabilit Encauſt p* 10. d ἐγκαυσταὶ λέγονται οἱ ζωγράφοι οἱ διαγράφοντες τὰς τείχας. ab ἐγκαύω uro. *Lege Cl. Salmaſ. in Hiſt. Auguſt. Vopiſc. p.* 393.

Me like the pytte of Pegace
Under Pernaso where the Poets slept. (Fol. 30r.

What is all this to the purpose? *Chaucer* hath mollifyed a termination, ξ *quod valet* κς *in* ς: he hath not metamorphosed the name of a place into the name of a man: or if he had, it were one of those *faults which ought to be forgiven (not imitated) in so reverend antiquity.* The old Latines wrote *im* for *eum, joure* for *jure, nox* and *noctu* for *nocte, diequinte* for *die quinto*: Would you do so now? Yes, yes, any thing, rather than acknowledge the least errour: For either you are as dis-ingenuous in matters of Grammar as of Religion; in both, purposing therefore to maintain a thing, because you have said it; or else perhaps you have a designe to innovate as well upon our language as upon our Church-government. If you be remembred, you set *Afranius* in *Lucian* to laugh at the Bishops; to return you an innocent jest, I will set *Demonax* upon you. This *Demonax* asked one a question, who answered him in old obsolete affected words; *Pretheefellow (saith he) where are thy wits? I ask thee a question now, and thou answerest 400. years ago.* I ask in the sixteenth of King *Charls*, and you answer in the first of King *John*. For your *Aula & Olla*, that you say is the same in old Latine, I could clap you on the shoulder with a Greek Proverb as old, πολλάκι καὶ μωροῦ ἄνδρὸς ἀποκρίσιος, *Children and Fools, &c.*

Ceys for Ceyx.

Sir Ph. Sidney *Defense of Poes.*

Εἰ γὰρ ἐρωτηθέντι ὑπ' αὐτοῦ λόγον τινὰ, καὶ ὑπερατθικῶς ἀποκριθέντι. ἐγὼ μὲν σε ἔφην, ὦ ἑταῖρε, νῦν ἠρώτησα, σὺ δέ μοι ὡς ἐπ' Ἀγαμέμνονος ἀπεκρίνω. Lucian. Demonax.

Senex avarus vix sibi credens Enclio,
Domi sua defossam multis cum opibus
Aulam *invenit.* Plaut. Aululár.

But for your application of it in plain English [*Aula* and *Hall*] I must tell you it was an observation as unchristian & slanderous in that particular, as in the generall superstitious.

Pag. 66.

a Omina quædam occultiora sumpta sunt ex rebus, locis, *nominibus*, vestibus. *Vide Isa. Pont. in Collectan. ad Macrobium.* Ex nominibus, Roma quasi ῥώμη sive ῥώμη, *robur.* Roma, non Romula, ne male ominaretur diminutivum. *Ne mihi damnum in Epidamno duas.* Plaut. in Men. ch. omen, non à loci aliquâ incommoditate, sed à nomine tantùm. *Item,* Site emem, *Lucridem* fore confido *re. in Pers.* Vnde à diis plerunque auspicata nomina: *A Iove, Diocles, Diogenes, Diomedes: A Lunone, Heraclides, Heraclitus: A Sole, Helius, Heliodorus, &c.* Hugo Grotius in Februis ad Mart. Capell. Satyricon.

§. VII.

§. VII.

NExt you impugne his Logick: The Remonſtrant had ſaid,

Da- *Civill Polity in generall notion is variable and arbitrary*; you ſubſume, *But*
ri- *The Polity of our Kingdome is Civill Polity:*
Ergo,
i. *The Polity of our Kingdome is variable*, &c.

And thereupon you cry, *Treaſon!* and want of *Logick!* In the firſt you are uncharitable; in the laſt, irrationall, only guilty of that failing which you impute to the Remonſtrant. For look upon your ſyllogiſm; there is in the major propoſition, *fallacia ad plures interrogationes:* For either we ask, what is poſſible only; or what is poſsible and lawfull. The Remonſtrant anſwers; It is poſsible Civill Polity may vary; or, It is in the generall notion left of God to a various adminiſtration; ſubject to divers forms, Monarchy, Ariſtocracy, Democracy. You anſwer; It may be lawfully done at any time, or by any what ever undertakers: For ſo much is inferred in your concluſion.

Civill Polity is at any time, or by any undertakers variable and ſubject to a lawfull alteration:
But the Polity of England, &c Ergo,
It is at any time, by any undertakers, &c.

This makes the Treaſon, this you muſt and do inferre, or elſe you charge him with Treaſon unjuſtly. In this ſenſe, *as lawfull*, and, *at any time*, and, *by any undertakers*, the Remonſtrant denyes the particular to be inferred upon his generall. But in his own he grants it, *viz.* That it is *poſſible*, ſubject to a condition of variation, though it be Treaſon againſt the higheſt Majeſty of heaven, whoſe ſubſtitute the King is, in him or them who do attempt a change. And in this ſaying he

he ſayes no more, than all Statesmen of the generall, and Sir *Francis Bacon* of our particular, had ſaid before him. [*All civill governments are reſtrained from God unto the generall grounds of juſtice and manners, but the Policies and forms of them are left free;*] free, and to the arbitrement of a people, met together and conſenting by the ſecret impreſsion and inſtinct of God, ζῆν ὡς αἱμίνοις ἢ καλῶς, *Ariſt. lib. 3. Pol. cap. 6.* to take what form of government they pleaſe: which being ſetled according to the generall rules of juſtice, and particular rules of the beſt advancement of publike good, is ſo immediately ratified by God, by his infuſion of ſoveraignty into him or them, who by the joint conſent of all is advanced to the helm; as alſo (to us Chriſtians) by laying ſo many injunctions upon the people, to obey and honour all thoſe in authority, not for wrath, but for conſcience ſake; that it is a ſinne of the higheſt degree, onely but in thought to meditate an akeration. *Rom. 3. 5.*

Conſiderations touching the Church of England.

The Apoſtles diſtinction, διὰ τὴν ὀργὴν, καὶ διὰ τὴν συνείδησιν, ſhewes us what is the Kings *hold*, and what is our *duty*. The Kings hold is divine; he hath a *deputed ſoveraignty*, which works upon the conſcience, either willing or refuſing to ſubmit, in juſt lawfull and indifferent things: our duty is, in theſe things, willingly to obey: and in caſe of ſubſtraction of our obedience, to know that he hath τὴν ὀργὴν, a compulſory power, without which God had put the ſword into his hands in vain; that is, made him like a *George* on horſe-back, with his hand and ſword lift up, but not able to ſtrike.

In this point I ſuppoſe both they that labour for and againſt Epiſcopacy, do agree jointly.

§. VIII.

ENvie is a make-bate, alwayes doing ill offices: if it cannot compaſſe its own ends one way, it will another. You, not having any thing to accuſe the Remonſtrant to the King, do it to the Parliament. [*Gladly you ſay, we beleeve you, as gladly as your faction wiſhed for the aſſembling of this Parliament.*] Pag. 6.

Pag 13. *Parliament. — Whether this reflect not with a contumely upon the Parliament.* —] Let the theef or murderer dread the Judge; Let fear dwell where it ought, in guilty boſomes. Doubtleſſe the Remonſtrant, and thoſe which you eſteem his faction, are as glad of, and wiſh as well to this Honourable Aſſembly, as you and yours do. It is not the Parliament they make head againſt, but you and your furious complices, who between ſoft flattery towards ſome of that Houſe, and rough violence to others (witneſſe your Libels againſt ſo many of them, as their conſciences made Vote contrary to ſome proceedings) are like to over-turn all. They know, and ſo do I, That the Sunne looks not upon a braver, nobler Convocation, than is that of King, Peeres, and Commons; whoſe equall Juſtice, and wiſe moderation, ſhall eternally triumph, in that they have hitherto deferred to do, what the ſowre exorbitancies on one hand, and eager ſolicitations on the other, not permitting them to conſult with reaſon, would have prompted them to: who know how to ponder wiſe and grave[a] ſentences, not from the number, but the worth of them that propound them. Among whom, even the youngeſt and unskilfulleſt may ſtand a pattern and example to future times, teaching State-Novices, rather to inform their judgments to the good of the next Aſſembly, than to uſe them to the[b] prejudice of this preſent. The graveſt and moſt experienced, to be what they are thought, and to deſerve all that praiſe, with which the people load them. So to ſatisfie their deſires as they are juſt, not as they are[d] vehement: conſidering that the multitude crave only out of the ſenſe of evils; of which ſo long they will have a ſenſe, as they are willing to obey. All conſpiring unanimouſly, ſo to advance the pure Religion of our deareſt Saviour, that it be not diſpirited

a Numerantur ſententiæ, non ponderantur: nihil eſt tam inæquale, quàm æqualitas ipſa: nam cum ſit impar prudentia, par omnium jus eſt. *Plin. l. 3. epiſt. 12.*

b Rudes nos & imperitos reducta libertas deprehendit, cujus dulcedine accenſi, cogimur quædam facere antequam noſſe. *Idem l. 8. ep. 14.*

c Senatus, humano genere reverendus, Orbis terræ conſilium, Aſylum mundi, Fidem & altum reipublicæ pectus. *Vide Fileſacum l. 3. ſelect. T. t. Senatus Ven. Sen. §. 4, 5, &c.*

d Non conſiderandum eſt quid vir optimus in præſent â velit, ſed quid ſemper ſit probaturus. *Plin. lib. 1. ep. 7.* Sunt quæ non dare, ſed negare, beneficium eſt. in pernitiem rogantium, fœva eſt bonitas. *Sen. de Benef.* Poſcit æger frigidam, iratus ferram, *&c.* exorari

on

on one hand by gaudy ceremonious Formaliſts; nor loſt on the other amids a Crowd of ſullen and ignorant Sectaries: and after that (to which it is an honour for him to ſubmit) the divine ſoveraignty and royall Immunities of our moſt Gratious Maſter.

§. IX.

WE muſt go higher yet; and if we *will*, may beleeve the Remonſtrant to be [*a notorious enemy to truth*, pag. 2. *a falſe Prophet*, pag. 3. *a belly-god, proud and covetous*, pag. 5 *ſqueezed to a wretched, cold, and hollow-hearted confeſſion of ſome Prelaticall ryots*, pag. 15. *whoſe underſtanding nothing will cure but Kitchin-phyſick*, pag. 17. *a Laodicean*, pag. 24. *a diſſembling Joab*, pag. 28. *a dawber with untempered morter*, pag. 62.] Good God! thou that haſt promiſed to direct the ſteps of the humble, and to be with thoſe that are of a meek heart, inſtruct me how to chuſe ſome other path to walk in towards my Eternity; for this my ſoul hates! Let me for ever be ſhut out of that heaven, that is the reward of ſuch black calumny, ſuch malitious and divelliſh ſlanders! And, O you my dear brethren, who are diſaffected towards the Prelate, look upon and give evidence to the man! How is he an enemy to the truth, unleſſe the Goſpel of Chriſt be a lye! How is he a falſe Prophet, unleſſe your ſelves who profeſſe the ſame faith be impoſtors? View well that heap of age and reverence, and ſay whether that clear and healthfull conſtitution, thoſe freſh cheeks and quick eyes, that round tongue, agile hand, nimble invention, ſtay'd delivery, quiet calm and happy boſome, be the effects of threeſcore yeers ſurfeits and * gluttony. What time could he ſteal to beſtow upon Mammon, the God of this world, who hath given us ſo large an account of his idleſt minutes? whoſe whole life hath been nothing but a laborious ſearch after humane and divine truths, which having pickt out, (as that little miracle of nature doth honey) from weeds and flowers, he did not improper to himſelf, but liberally dealt

* Apponitur cœna non minus iuvida quàm frugi, ubi delectatur, non affcitur; ind. illi poſt 7 annum, autumno colorumque vigor integer, inde agile & vividum cor, us, ſolaque exſtet ſtudiorum prudentia. *Plin. lib 3. epiſt 1. a Occaſionall Medit.*

b Non ſibi, ſed operi bibunt. *Quint. decl. 13. Apes pauperes.*

them to the b good of the publike; his toyl being impleaſanted to himſelf, in that he loved the work he went about; and accepted of the world, becauſe they knew he diſhed out nothing to them, but what he taſted of himſelf; penned nothing but what firſt he practiſed. How could he be lazie and idle, whoſe volumes are ſo many, whoſe preaching ſo frequent, whoſe ſtudies ſo early and late; ſo that it is onely queſtionable whether his lips did drink in more grace than they diſtilled? I commend not, but vindicate. Muſt he be therefore luke-warm, becauſe his zeal burns not as hot as hell? muſt his conſcience be therefore cauterized and ſeared, becauſe he brands not every Chriſtian out of the Church of England with the marks of reprobation? writes not the dreadful doom of God in the forehead of all Popiſhly given, in France, Spain, Italy, Germany? Sends not all Ruſſian, Abaſſine, Grecian, Armenian, Ethiopick Churches, which all the day have flown different wayes, and laboriouſly cull'd (with the Bee) ſuch ſweets as they could light upon, in the evening ſwarming to hell; or preſently ſets not fire on their hives? Alas! how long hath this been the doctrine of the Church of England? and I cannot yet beleeve it. Shall I ever think, with that fooliſh Anchorite, that the Sun ſhines no where but into my Cell? Or can I not enough enjoy and bleſſe God for the warmth of his great light, unleſſe I confidently affirm, that at no time, in no meaſure it ſhines beyond our Tropick. Let who will confine the mercies of God in Chriſt to ſo narrow limits; I dare not.

See Shepherds ſincere convert. Chriſt an Model. Lond. p. 70.

Brethren, hath he forſaken the faith, that is ſo far an enemy to the Pope, as the Pope is an enemy to Chriſt? Is it come to this now, that he muſt be bid *part* from the reſt of his brethren, that holds not Epiſcopacie to be Antichriſtian; All forms of Prayers and Liturgies to be quenching of the Spirit, evill (*quatenus ipſum*;) An equality of Miniſters, living upon niggard contributions; demoliſhing of Churches and all kind of Sacriledge lawfull? That calls not the royall, noble, and devout munificence of our Anceſtors, who received, cheriſhed, and tranſmitted our Religion to us, the price of their damnation? Doth that good Spirit of God dwell

Pag. 18.

no

no where but in dry or mariſhy conſtitutions? Will Grace mixe with nothing but aduſt choler, or lowring moroſe peeviſhneſſe? Cannot Grace and Nature conſiſt? When we deny our ſelves, muſt we deny humanity? Doth Gods Spirit now inſpire Chriſtians, as the Deviſl did his Prieſts of old, by putting them out of their wits? Is converſion nothing but a turning about to this mans opinion, or that mans novelties? a ſlaviſh imitation of ſome forraigne Church abroad, or doting upon ſome great Maſters at home? Why elſe cannot a ſober, modeſt, humble, orthodox Prelate go for a Chriſtian among us? Why are we weary of him, if we be not ſo of our Religion? him, who had been as holy, wiſe, learned, temperate, bountifull, ſincere a Proteſtant, as any this day in our Church, had he but been of your opinion in matters of diſcipline? How almoſt a Saint, how altogether a Devill? No preaching, no care of the peace of the Church, no learned Volumes writ, no hoſpitality, no poor fed, no holineſſe of life, no Church, no ſalvation, but in the Presbytery? Worthy you of your chains and fagots, O ye Martyrs, that commended this government unto us; periſh and rot the memories of thoſe famous Aſſemblies, that confirmed it, and bound us to the maintenance of ſuperſtition and Antichriſtianiſme! And now that I finde them ſo ungratefull to the dead, it leſſens my wonder, though not their impiety, that they are ſo to the living. Away with thoſe cheap as numerous leaves, that image forth to us his raviſhed and devout thoughts; away with the clear and bright mirrour of a diſpaſſioned ſoul, a rectified underſtanding, a liberall and Chriſtian charity; with that ſweet and heavenly * eloquence that prepares a way for the

* Vellem mihi, etſi non qualis in Marco Tullio fuit, aliquam tamen proximam eloquentiæ contingere facultatem. *Laſtan. l. 3. div. Inſt c. 1.* Veritas licet poſſit ſine eloquentia defendi, tamen claritate & nitore ſermonis illuſtranda eſt, ut potentius in animos influat. *Idem.* Quid igitur? annon adfuit Paulo ſua λέξις? certè adfuit, quanta nulli unquam obtigit; ſed cœleſtis, non humana. *Beza ad 1. Cor. 1. 17.* — ἢ τοῖς μὲν ἐπιεικέσιν ἀρετῆς ὅπλον, τοῖς δὲ μοχθηροῖς κίνητρον κακίας γίνεται. *Naz. 1. in Iul.* — ὧν οἱ πολλοὶ χρισιανῶν διαπτύουσιν, ὡς ἐπίζηλον καὶ σφαλερὰν καὶ θεῦ πόρρω βαλλουσαν, κακῶς οἰόμενοι. *Idem Orat. 20. in funere Baſil.*

Spirit of God; that opens our eares, the gates of our ſoules, that the King of glory may enter in, and dwell there; that awakens our underſtandings to ariſe and be ready to entertain that λόγον ἔμφυτον, the engrafted Word, which is able to ſave our ſouls; yea and away with it from the earth, left it upbraid to future ages, the tyrannous malice and affected barbariſms of theſe preſent times. Blind men! that will not ſee our own good; that ſhut our eyes, and then complain that we want the Sunne! If you will not look upon his works, which teſtifie of him, ask his great Maſter, or his noble retinue at Court, whether this confeſſion of the riots and diſorders of Courts, Officers, Palaces, City, Countrey, were now ſqueezed from him? Whether it came not then from his lips as freely as now? Whether his reproofs ſeemed cold, wretched, or heartleſſe? Or if there lurked hidden evils which he ſaw not, or thoſe which he ſaw were not reformed, why doth he ſuffer as a countenancer, as a contriver? It was a word fell from the boldeſt and moſt undaunted ſpirit that Rome ever ſaw, * *I would, but the times would not.* Zeal muſt have diſcretion as well as knowledge. He that preſſed too hard upon the enemy and loſt himſelf, was in the old diſcipline of warre accounted as infamous as he that fled. He that regulates his actions by a good conſcience, rather than popular fame, however they hear abroad, findes ever the content and reward of them at home.

* Animus mihi certè nunquam defuit, tempora defuerunt. *ul 4. Philip.* Non proſequi, non fugere.

But in good earneſt, What ſhould he do to pleaſe you? what way, beſides abjuring his Prelacy, or being as wicked as you would make him, is there left for him to content you? If he write controverſies, then he is a Swaſh-buckler againſt the Pope; then he careers with ſpeare in reſt, and thunders upon the ſteel cap of *Bellarmine*: If he preaches, then he ſermonizes and dawbes with untempered mortar: If he contemplates or meditates, then he playes with Lambeth Kittens: If at Court, he is crowding for preferments, or accuſing the people to the King: If at home, he is a belly-God, &c. O the love, and charity, and reverence of theſe times, to ſo holy, ſo deſerving a Biſhop! May ye ſtay for ſuch another glorious light of the Church, till ye can deſerve

ſerve him! and never enjoy the benefit of this, till ye have made him amends for theſe injuries! * Had former times ſhewne him, or forraigne Churches nouriſhed him, he that is now your ſcorn had been your wonder: Happy had that man been that could have dreſſed a Sermon in his grave and waighty Sentences, or his Study with his Picture: only now we wanton at the full breſt, and becauſe we are at ſpring-head, rather puddle the clear ſtream with our foot, than ſlake our thirſt. Froward ſpite, that makes us therefore hate, becauſe we cannot love enough; therefore revile, becauſe we cannot ſufficiently praiſe. But go on, revile, ſlander, belye holy men; your ſelves can give us the beſt and trueſt character of what ye are: Neither in this point would I ever have condemned ye, had I not heard it from your own mouths. And you, Reverend Sir, ſtand up; the diſadvantage of your old age, your ſpent and decayed ſtrength, that would naturally ſhrink under ſuch preſſures, makes but Grace more eminent in you: We can never better ſee how the foundation bears the weight of the building, than when the props be removed. How can any one ſay, Lo this man leans to an arm of fleſh, when he ſees it withered? The *evill* dayes of a man are the *beſt* of a Chriſtian: Now may *Grace* borrow her Maſters Chariot, and triumph, ſaying, I have trod the Wine-preſſe alone, and of the people (feare, hope, boldneſſe, glory) there was none with me. And to thee, O God, be the praiſe of this exerciſe of his Chriſtian fortitude; it is thou that haſt ſhewn (as the laſt and moſt glorious blaze of this dying light) That he that could deſerve all praiſe, could ſuffer all injury.

* At ſi inter eos quos nunquam vidimus floruiſſet, non ſolum libros eius, ſed etiam imagines conquireremus: ejuſdem nunc honor præſentis & gratia quaſi ſatietate langueſcit: at hoc pravum malignumque eſt, non admirari hominem admiratione dignitſimum, quia videre, audire, alloqui, complecti, nec illud retinentium verum etiam amare contingit. *Plin. lib. 1 epiſt. 16.*

Eccl 12.1.

Eſa 63.3.

§. X.

THe ſcraps and offall that remain of your Libell, concern Liturgie and Epiſcopacie; both which you have handled, as you eſteem of them, unworthily and baſely.

Forſooth you would give the world to know theſe two things; Firſt, that you are no Biſhop: Secondly, that you can pray *extempore*. Surely a man of ſtrong parts, and a mortified ambition! It was thought of old, that the Philoſophers did therefore contemn and ſpeak ill of riches and pleaſures and high places, becauſe they were never born to them; as the Fox curſed the Grapes that were out of his reach. But we will not think ſo uncharitably of you; A rich Widow, or a Lecture, or both, contents you.

To the firſt you make way, by a long, tedious, theatricall, big-mouthed, aſtounding Prayer, put up in the name of the three Kingdomes; not ſo much either to pleaſe God, or benefit the weal-publike by it, as to intimate your owne good abilities to her that is your *rich hopes*.

Petit Gemellus nuptias Maronilla,
Et cupit, & inſtat, & Precatur.

Becauſe you ſhall never ſay I am envious, and go about to diſgrace you, I will give this teſtimony of your Oraiſons, That there wanted but one petition to make them complete, which was, That God would forgive you the profanation of the reſt of your book.

To the ſecond you make way (a very compendious way in this age, if as honeſt as compendious) by flattery and raylingat both which you are old excellent, or as your own expreſſion is, *ſufficiently tryed*. How you can performe the firſt hath been already heard; now let us heare the ſecond. Speak out, the Pariſh is big. [*Our great Clerks think theſe men, becauſe they have a Trade, as Chriſt himſelf and S.*Paul *had, cannot therefore attain to ſome meaſure of knowledge, and to a reaſon of their actions*, p. 13.] *As Chriſt had*; *Chriſt preached*, Ergo *Sam. How* may. Take heed friend, you border upon blaſphemy. *Our great Clerks thinke, &c.* Truly, ſmall Clerk, you know but little of thoſe mens mindes: I will inſure you they do not think ſo. But why ſhould you plead this? Methinks it were much better for you, and more conducible to your ends if it were ſo: For could they not attain

tain to a reaſon of their actions, there were great hopes they would chooſe you to be their Miniſter. But I know not how unluckily you have ſpoyled your own market; if that be true which you elſewhere affirm of them [*That they are competent Judges of a Miniſters abilities, as it will not be denyed that he may be the competent Judge of a neat picture or elegant Poem, that cannot limne the like,*] unleſſe in your ſimile you recover your ſelfe and abuſe them: For who ever accounted an ignorant Gull a ſufficient and competent Judge of a terſe Poeme?

—— Verſus reprehendet inertes?
Culpabit duros? Incomptis allinet atrum
Tranſverſo calamo ſignum? Ambitioſa recidet
Ornamenta? Parum claris lucem dare coget?
Arguit ambiguè dictum? Mutanda notabit?
Fiet Ariſtarchus? ——

All which is the office of a Critick. Who but you thinks an inſpired Cobler may judge of *Apelles* his workmanſhip? διὰ τέτο Λύσιππος Ἀπελλῆ εἰς τὰς γραφὰς εἰσῆγε, καὶ Λύσιππον Ἀπελλῆς, *Syneſ Epiſt.* 1. δοκεῖ γὰρ καὶ γραφικὴ χρήσιμος εἶναι πρὸς τὸ κρίνειν τὰ τῆς τεχνίτου ἔργα, Ariſt. Pol. 8. c. 3. *Ut de pictore, fictore, ſculptore, niſi artifex judicare, ita niſi ſapiens non poteſt perſpicere ſapientem*, Plin. lib 1. epiſt. 10. (Theſe Authours teſtimonies, I hope Sir, may be conſiderable againſt your inſolent affirmation.) Who but you, againſt the command of God himſelf, dare bring not the Congregation onely, but the very beaſts of the people, within the borders of the Mount? Sober and wiſe Chriſtians, I doubt not but they know where to ſtay; neither will they follow ſuch Ring-leaders as you, to their own deſtruction: Such men will acquit our great Clerks well enough, of any or all your pretended ſlanders; and beſides tell you, (that though againſt all ſenſe and reaſon they make them not Judges of their abilities, and againſt all antiquity and cuſtome of the Church, above what ever is written or practiſed in Scripture, they receive not their ordination from them;) yet they

both

both encourage them in, and bleſſe God for their ſafe knowledge, and becomming actions. Go you then to your mutinous rabble, and if you can appeaſe their furies, enthrone their ſage wiſedomes upon ſome ſtall or bench, and cite before them the Clerks of either Univerſity: thoſe competent Judges, I gueſſe, will do like themſelves, reject one as unſufficient (ſo as they the Horſe which *Polygnotus* had exquiſitely painted, damned the whole piece, becauſe contrary to the nature of that beaſt, he had made him with hairs on his nether eye-lids,) onely for that he hath too little haire on his upper lip, or too much upon his fore-head; becauſe he uſeth not to wear wrought night-caps, or maſtick patches. In the mean while another (as the Good-wife in *Plutarch* judged of *Philopœmen*) ſhall be thought fitter to cleave blocks than divide a Text, becauſe he hath a ſowre or crabbed countenance; becauſe either his learning is too much, or that little he hath lodges, as their Prentices do, in an ugly Garret: Whiles a third ſhall be deeply ſuſpected of Arminianiſm, becauſe he hath a ſquint-eye, or is of the Archbiſhops Colledge. Briefly all thoſe glorious lights, and bright ſtars of eminence and luſtre in either Horizon, ſhall be no better eſteemed of, than *Tyro* in *Gellius* obſerves the *Hyades* were, which by his Clowniſh Anceſtors were taken for ſo many ſucking-pigs; and perhaps under that name ſhall be driven to Hogs-Norton to pipe upon the Organs (if they be yet ſtanding.) But I leave theſe grave Cenſors, theſe *Areopagi*, if you will, to their own diſcretion; leſt while I am buſied in obſerving of theirs, I forfeit mine: and this Paragraph be taxed for that fault of your whole diſcourſe, which in the eaſieſt Cenſurers mouth is but *Levity* and *Digreſſion*.

Fr. Junius de P. Cl. vet. l. 3

Ingenium Galbæ malè habitat.

Valles Suculæ dictæ. A. Gell. l. 13. c. 9.

§. XI.

OF Liturgie firſt. Into which that diſtinction of Saint *Pauls* ſhall lead the way: *All things are lawfull, but all things are not expedient.* A thing in its own nature indifferent, and ſo lawfull, doth ſometimes κατὰ τι become inexpedient, and ſo unlawfull. By this rule we will examine the

1 Cor. 10. 23. a Refringendum eſt τὸ κα. θόλου a certis rebus de quibus agitur, ſc. indiff.

the point in hand. For that ſet forms of Prayer are in themſelves at leaſt indifferent, the precept and practiſe of Chriſt confirms, and no man in his right wits ever denyed. [*Some ſet forms of Prayer, by ſome men, in ſome caſes may be lawfully uſed.*] The queſtion is therefore of the expediency, not of the lawfulneſſe of ſuch prayers, *viz.* Whether a ſet form of Prayers, this in particular to which the Church of England hath been, and is laudibly as piouſly accuſtomed, may συμφέροντως, expediently be uſed, and enjoyned by all to be uſed, in a nationall Church, as ours is.

Lord Viſcount Say and Seal in his anſwer to the Archbiſhop.

To the clearing of which point, there are two things of neceſſity to be done:

1. *The conveniencies and inconveniencies of ſuch prayers in the generall, muſt be weighed.*
2. *The blemiſhes with which this of ours in particular is charged muſt be examined*

According as we find which, for or againſt, our concluſion muſt be made.

1. It ſuits to, and agrees beſt with Gods own proceedings in the government of his Church. In which it hath pleaſed his divine wiſdome ſo to order the matter, that (ſince all men are not alike capable of knowledge, nor have the ſame abilities,) his providence ſhould as it were conform it ſelf to this unequall condition of men: whence it is, he hath made choice of ſome to teach others, and pray for others; choſe ſome to be Apoſtles, ſome Miniſters, Paſtors, Teachers; whereas had he not had reſpect to this, and purpoſed to go along with this weakneſſe of mans nature, he could as well have infuſed abilities (I mean ſupernaturall) into the breſt and brain of the moſt ignorant deſpicable member of the Church, ſufficient without other teachings or helps, to have raiſed him to converſe with God here, and poſſeſſe God hereafter, as ever he did into the ableſt of the Apoſtles.

And now having thus ordered the matter; (for thus it is, was, and ever will be, let men dream never ſo long, torture and rack Scripture, to make it roare out an imaginary lying perfection,) God looks that thoſe ſome which he hath choſe, endued, ſet apart to teaching and praying, and all other of-

Sees of miniſteriall function, as they are publike men, ſo ſhould have a publike care of that Church wherein they are: So drive, as the Church may go like a flock together, a due reſpect had to the Lambs and Ewes big with young, to the weary, faint, and lame:

——— *Hanc agram vix Tytere duco:*

which alwayes are the moſt conſiderable number.

Yea, come we to the Shepheards themſelves: How many laborious, painfull, conſcionable men are there, that if theſe helpes may not be allowed them, muſt either tempt God, fail in the performance of their duties, or give them quite up, as *not ſufficient for theſe things?* And if it come to this once, how many ſouls, (every one, for ought we can ſay of this or that particular, being to God alike pretious,) will here be deſperately, irrecoverably loſt! For what help? will our Land afford enow ſuch *ex tempore* men? no nor the much magnified Amſterdam, with Geneva and New-England to boot. *Hope* is a brave, heroick, ſublimed Chriſtian virtue, but it is of *things which make us not aſhamed.*

2 Cor. 2. 16.

ἐλπὶς δ κατ-ᾳσχύν. Rom. 5. 5.

2. Such Liturgies and ſet forms are moſt expedient, if we look to the nature of Prayers (publike Prayers.)

Prayer in it ſelf conſidered, Is the proper act of the ſoul, of the will and underſtanding, and may be completely and perfectly offered up to God, without thoſe ſubſidiary helps of invention, diſpoſition, memory, language; theſe, when we ſpeak of private Prayer, are but the vain pomp of it: when of publike, the neceſſary adjuncts.

I will pray with the Spirit, and I will pray with underſtanding, 1 *Cor.* 14. 15. This often miſ-applyed Text is to be underſtood of publike Prayer, as you may ſee by comparing it with the ſecond verſe, *He that ſpeaketh or prayeth in an unknown tongue, ſpeaketh or prayeth not unto men, but unto God.* By *Spirit* is meant (not as our vain humouriſts would have it) an extemporall faculty of wording it, but that gift of the Spirit which Saint *Paul* mentions verſ. 5, 6, &c. *viz.* the miraculous gift of tongues, or faculty of ſpeaking divers languages: by underſtanding is meant the underſtanding of the people; for he that prayeth in an unknown tongue, prayeth not

not unto men, that is, not to their underſtanding. That which I gather from hence is this; That thoſe publike Prayers are moſt expedient to be uſed, which are moſt accommodated to the capacity of the people. Herein I know you will agree with me. I go on. But a ſet form is moſt accommodate, *Ergo*. This propoſition is eaſily proved: I make it good thus.

1. The underſtanding is præ-acquainted with, and the ſubject otherwiſe difficult is thus made obvious and eaſie. 2. The matter is the ſame, not at the will, or paſſion, or ignorance, or negligence of him that prayeth to be varied: by reaſon of which, ſometime the people cannot, ſometime dare not go along with their Miniſter. 3. Though the language be not in it ſelf unknown, yet the harſhneſſe of it in ſome, the length and ediouſneſſe of it in others, the affected heighth of forced Allegories and Tropes, not to ſay the nonſenſe and ridiculouſly abſurd variations of many pretenders to the faculty, renders it altogether as unintelligible, as it were Latine or Greek. If I were to make good this aſſertion by a particular inſtance, I would go no farther than your prayer you have given us, *pag.* 6, 37, 38. which infinite of honeſt and ſimple Chriſtians would no more know how to underſtand, than they would doe a Scene out of *Johnſons Cataline*.

But what command in Scripture is there for it? Where is *conceived prayer* mentioned? what ſuch virtue is there in the extemporall wording of a Prayer, that for the giving it ſuch undoubted liberty we muſt run all theſe hazzards? The ſoul may be as much inflamed that prayes in a ſet form, as that which doth not: and that may be as cold that prayes *extempore*. Will you ſay, that every one that hath the gift, hath alſo affections anſwerable? you dare not. That then may be belyed, and we ſhall admire the ſpirit where it is not: what is this, but to warm our ſelves at a painted fire? For indeed it is not the volubility or roundneſſe of tongue, that is the work of Gods Spirit primarily in him that hath this gift of Prayer, but the enkindling of the affections: I ſay primarily; for where the Spirit of Grace, which is as

fire in the heart, findes ſuch abilities, ſuch naturall abilities, either actuall or potentiall, it doth catch hold of them, and make fuell as it were of them, whereby the ſoul burns the more ardently: But where it finds them not, God never infuſeth them, (this is meer Anabaptiſme) otherwiſe no ſuch abilities, no grace, no extemporall expreſſions, no Prayer. And this being thus, doth it make a Prayer ever the more acceptable to God, that it is extemporall? Doth it make a Prayer unacceptable, that it is not ſo? In truth, no: But this is it, there is more of the man in the extemporall Prayer, and that makes us doat ſo much upon it; as the fond mother commonly loves that child beſt, whoſe face is moſt like her, though perhaps of worſt conditions. You cannot but know, that there are of the holieſt men, and moſt able Miniſters about London, and elſewhere, that both uſe our Liturgy, and accuſtome themſelves to a ſet form of their own; wiſely conſidering, as I ſaid before, that they are publike men, and are bound to do not what they could more to their own benefit, but what they muſt, to the peoples. Yea, thoſe that do uſe extemporall expreſſions, I would ask them, how far they are from a ſet form: Is not yeſterdayes, to dayes, to morrows, and every dayes Prayer alike, in the frame, œconomy, or diſpoſition of the matter? Is not the matter the ſame? do they not preface, petition, conclude always alike? Not in the ſame words, you will ſay. Well, but S. *Paul* did ſo in all his Epiſtles in the very ſame words; and it is more than probable did ſo in all his Prayers. If there be new emergent occaſions, do not thoſe men inſert into their own? doth not the Church inſert into the Common-prayer book ſuch petitions as are needfull for thoſe occaſions? Conſider then in what things their Prayers come near yours, and yours come near theirs, and where's the difference? why is the world diſtracted about nothing? either you are exorbitant, or both may agree.

See Perkins cases of Conſc. of ſet forms of Prayer.

3. Moſt expedient to attain the end ſuch worſhip drives at; Order, Unity, Piety, and the beſt advancement of Gods glory: Whereas an unbounded liberty in extemporall and fanaticall Prayers, brings forth the quite contrary; diſorder, diſ-

diſ-union of affections between man and man, impiety, atheiſm, and anarchy. *Ex ungue leonem.* What leud demeanours, what inſolent and irreligious behaviours, both towards the Book of Common-prayers, and the men that uſe them, hath this lawleſs time ſhewn? now, while the laws are ſtill in force that authorize them. The King and Parliament devoutly uſe them, religious people morning and evening frequent them; now ſome to ſpurn and tear them, others ſpit at them, you to call them ſuperſtitious, evill, a Crambe, a Kickſhoe, an Hotch-potch, a Drench, &c. If this be not the higheſt degree of profanation, nothing is. Surely, if we do not repent for this, our poſterity will; and beſides that, bluſh when ever they ſhall be upbraided by ſuch prodigiouſly Atheiſticall Anceſtors. But to proceed: What order can ever be expected? what uniformity looked for? what conſent and harmony betwixt Church and Church, when every one ſhall differ in that which ſhould make them truly one? a Communion of Saints, even their community of Prayers? How, while ſome are ſtarved, ſhall others be pampered? and then what likeneſſe? Tell me not, that they that will ſhall uſe the Churches ſet forms; for either they will be wholly neglected, where others cannot be had, being ſo diſcountenanced, if left arbitrary; diſcountenanced, I ſay, by publike authority, & depraved, condemned, damned, by private perſons; or elſe, whiles both are in uſe, it will nouriſh a continuall enmity betwixt the uſers of each. It is a requiſite in the Church of Chriſt, that the particular Congregations which are the members of that myſticall body, be of one heart and one minde, eſpecially in their Prayers to, and Praiſes of God; more eſpecially in publike meetings, at publike deliverances, in publike dangers: how ſhall we be ſo, when we ſhall not know what one anothers hearts and mindes are? No, but the deſigne of your dear friend, the Authour of *The Proteſtation proteſted*, and ſome ſince him, is, to have the Church at length ſifted and winnowed, and the grain laid apart by it ſelf, that is your faction; and for the chaffe, all elſe, let them do or be what they will, it matters not. If the Kings State will maintain the faith of Chriſt,

well and good, they ſhall have your fair leave: if not, they ſhall have your leave too; ſo you may enjoy your conſciences you are indifferent. This is the *Common good* that is cryed up, though indeed the *Publike woe:* and thus you tread a fair way to it: you ſhall have the hold of the hearts of the people, the ſureſt hold that may be, of their conſciences, of all their religiouſeſt actions, their Prayers, Supplications &c. and the State ſhall have none of you: not command you to pray for the King, that you ſay is time ſpent in flattery; not for Biſhops, they are Antichriſtian; not for his ſubjects, that they may live godly and peaceable lives under him, they are *dogs, ſhut out of the gates of the new City, howling.*

Immortale odium, & nunquam ſanabile vulnus
Ardet adhuc Ombos & Tentyra—

What can the end of theſe proceedings be, but an irreconcileable diſtance between party and party; then jealouſies, then provocations, then wars, then ruine! I doubt not, but if Chriſt had been pleaſed to have converted to his faith but one King and his whole State, and ſo to have ordered a nationall Church, and have given over to us that order as a pattern, ſurely it ſhould not have been any ſuch independent anarchicall Government as your platform is, nay will be if we can tell when; for as yet the Whelp is not licked into any faſhion. You ſay that ſet forms of Prayers are quenching the Spirit; whether it be ſo or no, I am ſure your Extemporall will ſet ſuch a fire on your Spirits, that they will need quenching, or the whole Kingdome will burn with them. Weigh theſe circumſtances, and you will ſee that there is an expediency of ſet forms in a nationall Church.

2. Of ſet forms ſome of ye will grant, but not of theſe that are. Your reaſon?

[*The form of your Liturgie is phantaſtick and ſuperſtitious, and the end ſiniſter, the impoſition violent,* pag. 23.]

Phantaſtick? Like enough they might think ſo, that ſaw or heard you read them; *Sed malè dum recitas, &c.* But then the fault was not in the Prayers, but your officiating. If ever

ever you were preſent at a Synagogue in Amſterdam, and ſaw how the Jewes with voice and geſture read a Section of the Law, or one of *Davids* Pſalmes, you might juſtly ſay the men were phantaſtick, yet the matter was good.

But the Forme is ſo. Wherein I pray? I ſuppoſe you mean the ſame thing, with thoſe importunate triflers in Queen *Elizabeths* dayes, who were offended at the ſhort cuts or ſhreddings, at the intermingling of praying and reading in it, in ſuch manner, as if ſupplicants ſhould uſe the ſame to a mortall Prince in propoſing their ſuits, all the world would think them mad. If thus, the anſwer is, where you had the objection; I have turned down the leaf, pray ſave me the labour of tranſcribing, and look it your ſelf: Onely the cloſe is this; *Our caſe were miſerable, if that wherewith we moſt endevour to pleaſe God, were in his ſight ſo vile and deſpicable, as mens diſdainfull ſpeeches would make it.* *Hooker Eccl. Pol. p. 241.*

Though you borrow your arrowes (your objections) from their quiver, yet what with being new feathered with the peoples diſcontents, perhaps flying with the wind; and laſtly, their heads being poyſoned with the gall of Aſpes, they pierce deeper now than formerly: then our Prayers were but *ridiculous*, now *ſuperſtitious*. Were they alwayes ſo? Yes. Belike it was beyond the skill of thoſe holy men to refine *a Scorpion into a Fiſh*, pag. 14. Where then was their errour in tranſmitting over this ſuperſtition to us? Was it malice, or ignorance, or both? that when we asked them *Bread*, would give us a *Stone*; when we asked a *Fiſh*, would give us a *Serpent*? [*It bribed their judgements with worldly engagements*, pag. 16.] O the inconſiderateneſſe of eager and headlong ambition! that men, who but now were, ſome returned from baniſhment, others drawn out of priſon, ſhould in an inſtant be ſo turned about, that they would forfeit their Religion, their Wiſedomes, their Credits, yea their Souls, in obtruding upon a Church ſuperſtitious and damnable Rules for Devotion; and all this to

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get a narrow incompetent Biſhoprick. If they had minded preferment, why looked they not abroad, where ſacriledge and miſdevotion had not ſo ſtreightned their walkes, nor demoliſhed their goodly proſpects, nor waſhed out their gilded titles? they could not have been worſe there, if they were ſuperſtitious at home. I wonder not now to hear them ſo traduced by the Papiſts, when our ſelves doe thus uncharitably miſreport them. *Martin Mar-prelate* (as Maſter *Sandys* can tell you) is in the diſgrace of our Clergie cited by the Papiſts, as a grave unqueſtionable Authour: and what place your *Animadverſions* may once have in the Vaticane, is yet dubious; though it be certain that thoſe Spiders of Rome cannot have a fitter ſubject from whence to draw poyſon. But is it certain they are ſuperſtitious now? Will your *Smectymnuans* affirm ſo much? Truly then they are as deeply concerned in it, as any of the reſt of their brethren, who before the unhappy diſtaſte of the late Convocation, could alike ſwallow ſo much Popery. However; where is the ſuperſtition? In this, this, or this Prayer, or any of the reſt? If not in any of the parts, not in the whole. O but [*it ſymbolizeth with the Maſſe, and pranks it ſelf in Popiſh weeds, and goes too gariſh upon holy-days*, p. 22.] They have Anthems, and Organs, and Copes, and Surplices in the Church of Rome: True; and when all this is away, ſtill they have Prayers: and if you will wholly aboliſh them becauſe ſymbolicall, Antichriſt will ſymbolize with ye ἐν τῷ συμβόλῳ, in his Creed in ſpite of your teeths, unleſſe you mean to have no other but *The Chriſtian Beleef concerning Biſhops*. That ſoul that can ſoar aloft upon the ſtrength of his own wings, or hath its flagging Pinions completely ymped with feathers from the *Dove*, the Spirit of God, ſhall little need ſuch advantages as are theſe things which we ſpeak of; (for advantages they are, and but advantages;) onely take you heed you do not, *Icarus*-like, over-dare, and give all the Chriſtian world elſe leave to acknowledge and remedy as they may, their almoſt irremediable weakneſſes. This outward State and glory (ſayes my fore-cited Author) being

Spec. Europ.

being well diſpoſed, doth ingender, quicken, encreaſe and nouriſh the inward reverence and reſpectfull devotion, due to ſo ſoveraign, ſo awfull a power: which, thoſe whom the uſe thereof cannot perſwade ſo, would eaſily by the want of it be cauſed to confeſſe.

Next, [*the end is ſiniſter: a bait for Papiſts to bite at.*] Saving your ſcorn Sir, ſuch baits are laid by his direction, that made his Apoſtles fiſhers of men. But what would that do? bring them to our Churches? Yes, and did: Alas, what was that you will ſay? I will tell you; It was a ſhame to ſuch Recuſant Proteſtants as you are, that will not only not bite, but not ſo much as nibble. But you have anſwered your ſelf: It was [*a greedy deſire of winning of Proſelytes, by conforming to them unlawfully.*] I will confeſſe with you, that there was a greedy deſire of winnning Proſelytes, and is ſtill; but no unlawfull meanes uſed, till you have proved that thoſe things, with which our Church and the Church of Rome do ſymbolize, are either in their own nature, or due uſe, ſuperſtitious. If you know what is the meaning of that paſſionate entreaty of S. *Paul, Deſtroy not him with thy meat for whom Chriſt dyed:* or of that which he alledgeth as his own example; *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all meanes ſave ſome:*] you would not call it, as you do, a vain-glorious and Phariſaicall project; unleſſe you think that a Papiſt cannot have a tender conſcience; or if he hath, that he ought not for his ſatisfaction to be yeelded unto in things indifferent. Neither is this *end* (a reſpect indeed it is, that was and is had in having ſuch forms, though not the main and ultimate) fruſtrate if they do not come; for it keeps as many Proteſtants at Church now, as it did Papiſts at firſt (till they were upon other reaſons diverted;) many of which by ſo unſufferable a ſcandall, would either abſtain from the worſhip of God altogether, or go where they might have it neareſt to their ancient manner.

Rom. 14. 15

1 *Cor.* 9. 22.

In the laſt place, you ſay the impoſition is violent: you mean this in reſpect to your ſelves, who have reſolved never but by force to ſubmit to any thing, how juſt ſoever: otherwiſe I ſee not how you can poſſibly call it ſo, ſince the authority is lawfull and juſt; the thing in it ſelf indifferent, and in the circumſtances ex-

pedient, the extent of the impoſition no farther than as it may ſtand together with Prayers of our own framing, whether as private men or as publike. To conclude this Section, you and I might have bin far better buſied in uſing thoſe pious forms, than in thus diſputing them either of the one ſide or the other.

§. XII.

Pag 19. I Was glad at my heart when I heard you cry out [*ſet the grave Councels upon their ſhelves, ſtring them hard,*] for from ſuch your ſlighting of them, I conjectured your ignorance in that kind of learning to be, though not ſo ingenuouſly confeſſed, yet altogether as much and great as mine. And ſee, my conjecture proves true; where my fear was moſt, I finde leaſt cauſe why to fear: you have ſhewn that Epiſcopacy, as it cannot be upheld but by well-grounded reaſon, and diligently ſearched antiquity, (the Scripture in this, as in a leſſe materiall point, being leſſe clear:) yet it may be beaten down both by the clubs of the baſe rabble, and the rude fiſt of your falſe Logick. For what is all your confutation of that holy Order, but inſinuative and cheating inconſequences, or ſpitefull and malicious raylings; as if you intended ſo only to triumph over the cauſe, (as lately ye did over the perſon of a Prelate) by throwing dirt in his face? Though your bright and new-varniſht *Modona* vizard (under which you ſo handſomely play the hypocrite) have deceived the people, yet (*Non omnes fallis* --) others there be will know it to be but a vizard, eſpecially when I ſhall have rendered it more ugly, by ſcraping off the paint. In doing which I muſt follow you ſomewhat more cloſe than formerly.

Animad. *It had been happy for this Land, if your Prieſts had been but onely wooden; all England knows they have been to this Iland not wood but wormwood, that have infected the third part of our waters, like that Apoſtate.* &c pag. 53.

Confut. It is an unhappy, though neceſſary miſery, that doth accompany the Church of Chriſt; that not only the people, but the guides of thoſe people are ſubject to corruptions and depravations, as well in manners as doctrine: and it is yet a more unhappy miſery, that thoſe corruptions have a farther miſchief, *viz.* that too too often advantage is taken by and upon them, to diſcountenance, yea to ruine many truths. As here; a Biſhop is

inceſtu-

inceſtuous or beſtiall, ambitious, or tyrannicall, or hereticall, or pſeudodoxe, Therefore the Calling is Antichriſtian: One is ſo: therefore all are ſo. What could make rationall men ſwallow ſuch abſurdities, but offenſe taken at thoſe perſonall faults and miſdemeanours? I confeſſe with you, that there is nothing more intolerable, more juſtly abominable in the eys of God and man, than a lewd, vicious, or lying Prophet; that there is nor higher nor lower among them, nor Prieſt nor Prelate, but ſome of them hath been and is ſo: What, ſhall we therfore have no more Miniſters? Is it the office, or the man, that bears this curſed fruit? you ſay the office. I ask of Prelacy only: why is it then that the inferiour Clergy is moſt faulty? how can they be ſo lewd, if no Prelates? or if lewd, why is not their order aboliſhed? Hath Prelacy ſome ill quality in it, that makes good men bad? why are not all the Prelates alike vicious? why are there ſo many good men amongſt them? Or look again; Were not they which have miſbehaved themſelves in that office, bad men before they were in it? or thoſe that were good before, did they not continue ſo? It is the man then, the ſinfull corrupt nature of man, that yeelds theſe bitter fruits, not Epiſcopacy.

Animad. *What ſhould I tell you how the Univerſities (that men look ſhould be fountains of learning and knowledge) have been poyſoned and choaked under your governance*, &c.

Confut. Fair and pure may thoſe living ſtreams ever flow, both *Iſis* and *Chame!* but who, I wis, hath troubled them? yea, who goes about to dry them up? if either they fail, or be pudled, you cannot blame Epiſcopacy for either. If ſome Biſhops be Arminians, and ſome Scholars at either Univerſity, that infection came from beyond ſea, though not in the ſame ſhip with your Presbytery. Was *Arminius* a Biſhop? ſurely no more than Mr *Calvin*: Why then ſhould that be objected to them or the cauſe? Or pray tell me, do you think if you have pulled down Epiſcopacy that theſe opinions will dye? Alas, never till you can kill depraved and curious reaſon, which hath the ſtart of Grace in theſe two things; namely, that it is ſooner up at, and better cheriſhed and heartned in its operations than ſhe commonly is; it being as naturall to man to love the one, as to hate the other. What other choaking you ſhould mean, if not this, I can no

more conceive, than I can how it concerns the buſineſſe in hand.

Animad. *And if to be wooden be to be baſe, where could there be found among all the reformed Churches, nay in the Church of Rome it ſelf, a baſer brood of flattering or time-ſerving Prieſts?* &c

Confut. To recriminate is ſo poor a way of juſtification, that I ſhould think he wants all other excuſes that flyes to that; therefore though you and your faction lye open no where more than on this part, I purpoſely ſpare you; yet ſo, as I will ſhew you the advantage I had you at. For obſerve me; What is that which you call flattery? ſtanding up by the King. Is it not their duty? and yours too, were ye not ſo great Patrons of popularity? If the Kings Soveraignty be inviolable, may it not lawfully be publiſhed? may not a Miniſter dare preach it? yea, and if your Parlour Oratours have defamed, may not the Pulpit vindicate? There is difference, I hope, between a Libell clapt upon Whitehallgates, and a Panygirick at *Pauls*: In my opinion thoſe flatterers ſhall do very ill to be ſilent, till either their Prince be leſſe vertuous, or you leſſe malitious.

Animad. *And as for your young Scholars, that petition for Biſhopricks and Deanaries to encourage them in their Studies, and that many Gentlemen elſe will not put their ſons to learning,* &c. *That which they alledge for their encouragement, ſhould be cut away forthwith, as the very bait of pride and ambition, the very garbage that draws together all the fowls of prey,* &c.

Confut. It is one of thoſe young Scholars that asks your Elderſhip, whether there were not birds and beaſts of prey, that did devour the flock, before ere the Church were ſo much beholding to the bounty of Princes and Nobles as now ſhe is? Whether the Devill can allure never a Cobler from his *awl* and *laſt* under a fat Prebendary? Whether a Widows houſe be not as tempting as a Biſhops Palace? or there be not of thoſe degenerate ſort of men, who will deſire the Prieſthood for a morſell of bread? If ſo, how are we, or ſhall we be then more ſafe than now? Poor ſoul! how envie and anger befools thee! Bethink your ſelf better; are not Parſonages, Vicarages, and Lectures prey too? and do we not ſee halt and dumb too often poſſeſſe the former, and crazed men the latter? away with them then by any means. No, but away with thoſe fowls and beaſts rather, and

then

then that prey will be meat for honeſt and able Preachers; or I doubt not elſe but ſacriledg Hook and his neighbour Gentlemen will make many a pleaſant meal on it. But in good earneſt Sir, for Biſhopricks and Denaries, they are in too wiſe a Diſpencers hands to be given to Vultures; had it been otherwiſe, perhaps yours and your fellows mouths ere this had been ſtopt.

Anim *The heathen Philoſophers thought, virtue was for its own ſake ineſtimable, and the greateſt gain of a Teacher to make a ſoul virtuous. Was morall virtue ſo lovely or ſo allureing, and heathen men ſo inamoured of her, as to teach and ſtudy her, with greateſt neglect and contempt of worldly profit and advancement: and is Chriſtian Piety ſo homely and unpleaſant, and Chriſtian men ſo cloyed with her, as that none will ſtudy and teach her but for lucre and preferment! O ſtale-grown Piety! O Goſpel rated as cheap as thy Maſter!* &c. pag. 54.

Conſut. Now I ſee you know ſomewhat: and were I not aſſured that other paſſions diſtracted you, I could eaſily be enclined to think that this volley of expreſſions proceeded from a love of *goodneſſe*: indeed ſo much the more eaſily inclined, by how much I would fain have it ſo. For were there no guile in them, as I do continually nouriſh ſuch thoughts, ſo would I never deſire to have them better cloathed: if at any time a floud of eloquence becomes us, it is when we expreſſe ſuch a love, or ſuch an indignation! But it is one thing that you ſay, and another thing that you prove: the means is often times reſted and taken up in ſtead of the end; therefore the means is not the means; or therfore the means cannot be looked at as the means: illogicall and abſurd! A Philoſopher loves virtue; and a Chriſtian loves him that is the fountain of that virtue; What then? The Philoſopher, you ſay, loved virtue for it ſelf; So doth a Chriſtian love God much more. But he did it with neglect of others things, wealth, honours, &c. He came then ſo much ſhort of his own Philoſophicall perfection: They that ſtood a begging in the ſtreets, might (if it had pleaſed them) have been as *liberall* as their beſt Maſters; And that Philoſopher that flung his gold into the ſea, might have been perhaps leſſe an Infidell, if he had provided for himſelf and his family with it; I am ſure might have been more magnificent. But that offends you, that our Church ſhould uſe the ſame means

to entice men to the pure ſervice of God, that were uſed to tempt our Saviour to the ſervice of the Devill. Thoſe means were neither in themſelves, nor as enticements, any way dangerous; but ſo far as they were tendered by him, from whom it was a ſin to receive them; to him, who could make no uſe of them; for ſuch an end, as it had been a ſin to accept them. Otherwiſe how could God entice the children of Iſrael with the promiſe of Canaan; or *Solomon*, with riches and honours and all kind of abundance?

Heb. 11. 29 But theſe *deſires mixe*. As ſubordinate they may: The holy Ghoſt witneſſeth of *Moſes*, that he had an eye to the reward; I ask whether in that *Moſes* ſinned yea, God himſelf hearteneth

Rev. 2. 10. on the Church of Smyrna, *Be thou faithfull unto the death, and I will give thee a Crown of life*. *Du Moulin*, whoſe Tractates you would ſeem to be acquainted with) in a diſcourſe *Of the love of God*, tells us, the moſt imperfect and incomplete degree of this love is, to love God for the good we receive from him: Thus children (ſaith he) ſay Grace, that they may go to break-faſt. Indeed a childiſh love. The perfecteſt is, to love him and nothing elſe; a love onely the glorified Saints are capable of: betwixt which two he placeth a third, a mixed love; which is, when we love God with other things; yet ſo, as that we love thoſe things for Gods ſake; that is, as helps and furtherances of our own piety and his glory. Either you wilfully overſee much truth, or are very ignorant.

Animad. *A true Paſtor of Chriſts ſending hath this eſpeciall marke, that for greateſt labours and greate merits in the Church, he requires either nothing, if he could ſo ſubſiſt; or a very common and reaſonable ſupply of humane neceſſaries. We cannot do better therefore than to leave this care of ours to God; he can eaſily ſend Labourers into his harveſt. — He can ſtir up rich fathers to beſtow exquiſite education upon their children and ſo dedicate them to the ſervice of the Goſpel, he can make the ſons of Nobles his Miniſters*, &c pag. 56. *Animad.* No man doubts of what God can do; but we may well doubt he will not do what we would have him, while we are thus froward and unthankfull; while we are under perſecution, poor, wretched, and deſpicable, fed but from hand to mouth, (as we ſay) whiles God leads his Church through a deſart or wilderneſſe: If we expect our drink to drop

out

out of a flint, or from the ſhivers of a barren and dry rock; if we ſpread our table to a miracle, or every morning and evening look out for a Raven to feed us, it becomes our condition, and therefore God anſwers our expectation: but if when he hath brought his Church into a land that flows with milk and honey; when he hath made *Kings our nurſing Fathers, and Queens our nurſing Mothers*, we will then over-look all that bounty, and ſay God can do thus and thus, *can raiſe out of theſe ſtones children unto Abraham*, and bring up thoſe children to his own work, at his own miraculous expences; this is but to tempt his providence. God can do this and more, but his wayes are his own. He can rain Manna into our mouths, as well as dew upon the earth. Shall we be angry, becauſe we have our Corn at the ſecond hand? he could have ſent us into the world with our cloaths on; is it not as well that he ſets the worm to the wheel to ſpin it for us? doth he not ſhew a work of providence in preparing both for us, as well as in giving them to us? ſo no doubt he could have immediately from himſelf ſupplyed the neceſſities of his Miniſters; is it not as well that he doth it by others? doth he not make a virtue out of what we have, in their hands through which it paſſeth? is it not liberality, is it not munificence in them that give it? why ſhould we envie good men their piety? or are theſe virtues out of date, were they only ceremoniall? hath God impropriated all the riches of the earth for the uſe of the Lay-men only? are not Clergy-men members of the body of Chriſt, why ſhould not each member thrive alike? if theſe muſt be poor and naked, ſo let the reſt be; and though there be in this but little wiſdome, yet will there be ſome indifferency. *Vide Hooker in præfat. Eccl. Pol.*

But you will ſay, It is too much, and ill placed: Any thing is ſo that is ill uſed: Single out the man, and if you can make better uſe of it than he, I wiſh you had the preferment. But for Church livings in generall, a judicious Surveyor once ſaid, (and I dare ſay they have not been much bettered ſince) that they were *inſufficient* for the Church-men: and that all the Parliaments ſince 27. *H.* 8. who gave away Impropriations from the Church, ſeemed to him to ſtand in ſome ſort obnoxious and obliged to God in conſcience to do ſomewhat for the Church (he did not mean to rob it) to reduce the patrimony thereof to a competency. *Bacons conſ. fol.*

Animad,

Animad. *Can a man thus employed (in preaching, &c.) finde himself discontented or dishonoured, for want of admittance to have a pragmaticall vote at Sessions, --- or be discouraged though men call him not Lord: --- would he tugge for a Barony, to sit and vote in Parliament?* pag. 57.

Confut. Yes marry, what else? That man that was and could have still been content without those honours, will be very loath now to let them go; yet not so much that he loves the honours or means that accompany them, as that he would not have his countrey made guilty of so shamefull a depriving him of them. Why should sacriledge and injustice triumph over Gods cause, whiles he hath tongue or pen to defend it? yea, why should he or any the rest of that sacred function forsake their *Great Master* in it? Me thinks if all other arguments failed, it were sufficient proof of the goodnesse of it, that it hath him to be its Defender that is *Defender of the Faith:* A Prince, who if for nothing else, will therefore keep the *munificence* of his Predecessors inviolate, that he may teach succeeding ages a *reverence* to his *Own:* which indeed is so much the more estimable, in that it is exercised in so perverse an age of the world, as is so far from giving it its just value, that it scarce allows it * *pardonable.* Alas! what an heap of disorder and ruines had this Church even now been, had not God sent it *So Gracious a Governour!* But if, notwithstanding what divine and humane lawes, what the King and all Good men vote to the contrary, such a desolation must come, may the curse which hath alwayes been wont to accompany such *Desperate Robbery*, be to this land turned into a blessing; and may it never fall any whit below that *Happinesse*, which in Gods extraordinary supply of *New Means* is and may be *Imagined.*

* As for the Kings gift, regall bounty may be excusable in giving. p. 59.

FINIS.

3

NO PAMPHLET, BVT A DETESTATION

Againſt all ſuch

PAMPHLETS

As are Printed,

Concerning the Iriſh Rebellion,

Plainely demonſtrating the falſhood of them.

WITH,

A ſhort Breviary of ſome paſſages lately happening betweene a Houſekeeper and ſome of the Rebels; With the death of the Gentleman of the Houſe, and the chiefe of the Rebels.

Being a True Copy of a Letter ſent to a Merchant of the City of London.

London, Printed, 1642.

TO

PAMPHILUS.

BY

ADELPHUS.

PAMPHILUS.

A Poem.

Plainly demonstrating the Folly

of them

Who

A short Breviary of some particu-
larly happening between a late reckon-
ing and some of the Rebels, With the
Chiefe of the Rebels.

Being a True Copy of a Letter sent to a Mer-
chant of the City of London.

London Printed, 1642.

A Letter from Ireland.

THe many Fabulous Pamphlets that are ſet out concerning the Rebels in Ireland of their outrages and bloudy proceedings, hath cauſed me to ſend this to the Preſſe, that all may perceive the vanity of the Authors, who for a ſmall gaine, will endeavour with opprobrious lines to abuſe God and Man. Nay they will not ſticke to blur the faire velome of our great Senate with their blubberd writings; making credulous people to beleeve ſuch things as are contrived from their Helliſh braines, to proceed from that great Councell: and to put a fairer gloſſe upon their forgeries, they have ſent out ſome of their fooliſh Inventions under the Title of a Letter from a Divine to his Friend, or from Friend to Friend. It is confeſſed, That the Iriſh doe dayly riſe up in Armes and their Companies increaſe; likewiſe they pillage Proteſtants Houſes, and take away all manner of Cattell; but for murdering or raviſhing (as is reported) it is more than we ever heard of in Ireland: onely one Gentleman loſt his life after this manner. A Company of Rebels to the

nuuber of one hundred and twenty or thereabouts, ſtole out of the woods in the Evening, and ſurrounded a Gentlemans houſe which ſtood alone farre from any Neighbours; the Maſter of the Houſe having intelligence of it, cauſed his dores to be barricadoed, and his Servants to provide themſelves with ſuch Armes to defend themſelves as the Houſe afforded. The Rebels commandsd the Doores ſhould be opened and that the Maſter of the Houſe ſhould beſtow on them ſuch victuals and drinke as was within and they would not offer violence to any one, but returne in peace to the places from whence they came. The Gentleman fearing the old ſaying to be true, *Nulla fides cum inimico*, there was no Faith to be given to an enemy, eſpecially to ſuch traiterous Rebels, would not truſt to their proteſtations, but plainely replied, that he would ſtand upon his defence, and would rather loſe his life, then ſuccour any that were the Kings Enemies, but would venter their lives to maintaine his dignity, and all that they ſought, was tolleration for their Religion. All this proteſtation could not get them releife nor beleife; Whereupon they diſcharged ſome ſhort gunnes that they carried at the Window, and then rooke Ladders and thought to ſcale the Houſe: which they eaſily begun, and had as eaſily finiſhed, (by reaſon they that were there within had no manner of Armes, but Clubs, and two or three ſwords)

ſwords) which could not make much reſiſtance. Therefore fearing the worſt, they cryed out for mercy, and they would willingly give unto them what they demanded; and for confirmation thereof, if one of them would clime a Ladder to a Window where the Maſter of the houſe ſtood, and there ſweare not to offer violence to Man or Woman, the dores ſhould preſently bee opened; which they condeſcended to, and ſent up one *Macdonnell*, who was the chiefe amongſt them; but he inſtead of receiving an oath, received a wound through the body with the Gentlemans ſword that ſtood in the Window, that he fel dead to the ground. Which when the Rebels perceived, their choller was ſo ſtirred, that they again diſcharged their Gunnes at the Windowes, and fell to skale the Houſe: the miſerable people within cryed out for mercy, but were not harkened to; at length they broke up a Window, and ſome twenty of them got into the Houſe; the fearefull Houſekeepers runne all into holes to hide themſelves, but were ſoone found out and all bound, ſave onely the Maſter of the Houſe, who had conveived himſelfe to a private Cloſet made in a Wall, when the dore was ſhut, it would deceive a skilfull Man to finde out: long ſearch was made for him, but he could not be found, till one of his own ſervants, upon condition that his owne life ſhould be ſaved, *Judas* like, delivered up his

Maſter, who preſently was cut in peeces and caſt out. Then they pillaged the Houſe, loading themſelves with the richeſt Furniture the Houſe afforded. Yet they killed none of the reſt, but left them bound, and returned againe to the Woods. The next day, ſome ſtrangers paſſing by and hearing the groanes and cries of thoſe that were within came and unbound them: and now they be all at Dublin. The party that diſcovered his Maſter to the Rebels, was queſtioned before the Councell there, and found to be guilty of Petty-Treaſon, and therefore condemned to be hanged. The Rebels are in number about twenty thouſand or upwards, but not halfe of them furniſhed with Armes, nor, I hope, with hearts, to ſtand againſt the Lord or his Annointed.

FINIS.

4.

TO THE KINGS MOST EXCELLENT Majestie.

THE HVMBLE DESIRES of the Commissioners of His Majesties Kingdome of SCOTLAND:

As also the Names of the said *Commissioners.*

With an Order of the House of Commons, testifying their loving acceptance, and thankfulnesse for their Brotherly care of the *Publique welfare.*

London printed, 1642.

TO THE

KING'S

MOST EXCELLENT

Majesty.

THE HUMBLE DESIRES

of his Commissioners of His

Majesties Kingdome of

SCOTLAND.

As also the Names of the Lord

Commissioners,

With an Order of the Houle of Commons,

ratifying their loving acceptance, and thanke-

fulnesse for their Brotherly care of the

Publique welfare.

London printed, 1644.

TO THE KINGS

Moſt Excellent Majeſtie.

The Humble Deſires of the Commiſſioners of his Majeſties Kingdom of Scotland.

WEe Your Majeſties humble and faithfull Subjects, Conſidering that the mutuall relation betwixt Your Majeſties Kingdoms of *Scotland* and *England*, is ſuch, as they muſt ſtand or fall together, and the diſturbances of the one, muſt needes diſquiet and diſtemper the Peace of the other, as hath bin often acknowledged by them both: And

eſpecially in the late Treatie which is ratified in Parliament, and confirmed by the publicke Faith of the Eſtates of Your Majeſties Ancient and Native Kingdome of *Scotland*; So that they are bound to maintaine the Peace and Liberties of one another, being highly concerned therein, as the aſſured meanes of the ſafety and preſervation of your owne: And finding our ſelves warranted and obliged by all meanes to labour to keepe a right underſtanding betweene Your Majeſtie and Your People, to confirme that Brotherly affection begun betwixt the two Nations, to advance their Unitie by all ſuch waies as may tend to the glory of God, and peace of the Church, and ſtate of both Kingdomes. And likewiſe to proffer our ſervice for removing al Ielouſies and miſtakings which may ariſe betwixt Your Majeſtie and this Kingdome, and our beſt endeavours for the better eſtabliſhment of the affaires and quiet of the ſame: That both Your Majeſties Kingdomes of *Scotland* and *England* may be United in the enjoying of the Liberties and Peace under Your Majeſties Scepter, which is the moſt aſſured foundation of Your Majeſties Honour and Greatneſſe, and of the ſecurity of Your Royall Perſon, Crowne, and Dignitie: We have taken the boldneſſe to ſhew to Your Majeſtie, that we are heartily ſorry and greiv'd to behold theſe Diſtractions, which encreaſe dayly betwixt Your Majeſtie and Your People, And which wee conceive are entertain'd by the wicked Plots and Practiſes of Papiſts, Prelates, and their adherents, whoſe aime in all theſe Troubles, hath been not onely to prevent all

further

further Reformation, but alſo to ſubvert the purity and truth of Religion within al Your Majeſties Kingdomes, For which end, their conſtant endeavours have beene to ſtirre up diviſion between Your Majeſtie and Your People, by their queſtioning the authority of Parliaments, and the lawfull Liberties of the Subjects, and really weakning Your Majeſties Power and Authoritie Royall, upon pretence of defending the ſame. Whereof, by Gods Providence, being diſapointed in your Majeſties Kingdome of *Scotland*, they have now converted their miſchievous counſels, conſpiracies, and attempts to produce theſe diſtempers in Your Majeſties Kingdomes of *England* and *Ireland*. And therefore according to our duty to Your Majeſty, to teſtifie our brotherly affection to theſe Kingdomes, and to quit our ſelves of the truſt impoſed on us. We doe make offer of our humble endeavours, for compoſing theſe differences. And to that purpoſe doe beſeech your Majeſty in theſe extremities, to have recourſe to the ſound and faithfull advice of the Honourable Houſes of Parliament. And to repoſe thereupon, as the onely aſſured and happy meanes to eſtabliſh the proſperity and quiet of this Kingdome. And in the depth of your Royall Wiſedome to conſider and prevent theſe apprehenſions of feare, which may poſſeſſe the hearts of Your Majeſties Subjects in your other Kingdomes, if they ſhall conceive the authority of Parliaments, and the Rights and liberties of the Subject to be here called in queſtion; And we are confident, if Your Majeſty ſhall be graciouſly pleaſed to take in good part, and give eare to theſe our faithfull and humble deſires,

that the ſucceſs of Your Maieſties affaires, howſoever now perplexed, ſhall be happy to Your Majeſty, and joyfull to all your people: over whom that Your Majeſty may long and proſperouſly raigne, is the conſtant and fervent prayer of us

Your Maieſties faithfull Subiects and Servants.

Earle *Lothian.*
Earle *Lindeſay.*
Lord *Balmerino.*

Sir *Thomas Morton.*
Sir *Thomas Hope.*
Sir *Archibauld Johnſton*

[Burgeſſes.

Sir *Iohn Smith.*
Maſter *Robert Barklay.*
Maſter *Patrick Bell.*

Die Lunæ 17. Ianuar. 1641.

THe Houſe of Commons having conſidered, both that paper given in to them from the Scottiſh Commiſſioners upon Saturday laſt, as likewiſe their advice lately given to his Majeſtie, by occaſion of theſe preſent troubles, which at the entreaty of the ſaid houſe, they have communicated to them, and finding therein a large teſtimony of fidelity to the King, of affection to the State, and of wiſedome for the honour, ſecurity, and peace of his Majeſty, and both Kingdomes, doth hereby declare that they have herein done that which is not onely very acceptable to this Houſe, but likewiſe that which is of great advantage to both Nations. And therefore have ordered, that Sir *Philip Stapleton*, M. *Hampden*, M. *Fynes*, M. *Pym*, M. *Arthur Goodwin*, Mr. *Long*, Sir *Henry Vane*, Iunior, or any three of them ſhall returne them very hearty and affectionate thanks in in the name of this Houſe. And this Houſe doth further deſire them that according to their affections already expreſſed, they will continue their care and endeavours to remoue the preſent diſtractions amongſt us, as alſo to preſerve and confirme the Union betweene the two nations ſo happily begun.

Hen. Elſing Cler. D. Com.

A 5

True and Credible Relation,

OF THE

BARBAROVS CRVELTIE

AND

BLOUDY MASSACRES

OF THE

ENGLISH PROTESTANTS

That lived in the kingdome of *Ireland*, *Anne Dom.* 1641. In the province of *Vlster*, and other of the Provinces there, by the Irish Rebellious Traytors.

Written by a Gentleman, who was an eye witnesse, of most of the passages hereafter following, who was forc'd with his wife, to abandon, house, estate and Country, for feare of the Rebells, and arrived in London, this 15. of *Ianuary*. 1642.

LONDON,
Printed by *E. Griffin*, 1642.

A

True and Credible Relation,

OF THE

BARBAROUS CRUELTIES

AND

BLOUDY MASSACRES

OF THE

ENGLISH PROTESTANTS

That lived in the kingdome of Ireland,

Anno Dom. 1641. In the province of Ulster,

and other of the Provinces there, by the Irish

Rebellious Papists.

Written by a Gentleman, who was an eye witnesse

of most of the pathetique things following, who was

forc'd with his wife, to abandon, house, ware and

Country, for feare of the Rebels, and arrived in Lon-

don, this 15. of January. 1641.

LONDON,

Printed by E. Griffin. 1642.

A true and credible Relation of the Barbarous cruelty, and bloody Maſſacres of the Engliſh Proteſtants, that lived in the kingdome of *Ireland*, in *Anno Domini*, 1641. In the province of Ulſter; and other of the Provinces there by the Iriſh Rebellious Traytors.

THeir Cruell and Damnable Deſigne, was firſt to have ſurpriſed the Caſtle of Dublin upon the 23. day of October Anno predicto, upon a Saturday; the ſame night all the Popiſh houſes were to be marked with a Croſſe to be knowne from the Proteſtants houſes, their intent being upon the Sunday following to have ſurpriſed all the proteſtants and to have ſtript them naked, as they did many thouſands of men, women and children in other parts of the kingdome of Ireland upon the ſame day, and alſo to have ſurpriſed all the Engliſh ſhipping, riding at Anchor at a Harbor commonly called the Rings End, about a mile diſtant from the City of Dublin. But God that ſaw their bloudy intent diſcovered their practice by one of their owne faction ſuffering them to run on in their owne wicked hope and cruell imagination, untill the night before their practiſe ſhould have bin put in execution, for the ſame night the Lord Mack-Gueere an Iriſh man, and Captaine Mack-Mahowne alſo an Iriſh man (who confeſſed the whole plot) were apprehended, the one in Cookſtreet within the City of Dublin, the other neere Dublin in Saint Mary Abby in the ſuburbes of the ſame City, both which have been ever ſince impriſoned in the Caſtle of Dublin, and doe ſtill remaine there: what man ſo blind as may not herein ſee the finger of God, and how their malitious hearts are bent to ſhed innocent bloud, that notwithſtanding they have ſo often failed in their wicked and bloudy purpoſes and intents both private and publik, which they have ſecretly attempted in darkneſſe will take no warning, but ſtill run on in their bloud-thirſtines, to extirpate whole ſtates, to ſuppreſſe the truth, and to ſhed the bloud of Gods Saints, the Lord confound their devices!

It is too manifeſt that the Ieſuits thoſe firebrands of hell, and Popiſh

priests were the plotters of this and other Treasons, which can at their pleasure absolve subjects of their obedience to their princes, and give power to murther, and depose Kings, neither could they worke upon a more rebellious and forward Nation to doe mischiefe.

The Irish is well knowne to be a people both proud and envious, for the commonaltie they are for the most part iguorant and illiterate, Lazie and poore, and will rather begge then worke, and therefore fit subjects for the Iesuits, to spur on upon such bloody Actions, for Ignorance is without mercy, for never was it heard or knowne, that ever Turk or Infidell did ever use a Christian so unmercifully as they have used the English protestants, who have relcived them, and kept them from starving.

It is too well knowne (the more is the pittie and to be lamented) that they have murthered, and starved to death of the English in the province of Vlster and other provinces where they are risen up in bellion, of men, women and Children above 20000.

Their manner is and hath beene, cowardly and trecherously to surprise them upon great advantages, and without respect of persons, to rob them of all they have, but being not content therewith (but as insatiable of bloud) hunting after their pretious lives, stript Ladyes, and gentlewomen, Virgins and Babes, old and young, naked as ever they were borne, from their clothes, turning them into the open fields, (where having first destroyed the husbands and Parents, before their wives and childrens faces) many hundreds have beene found dead in ditches with cold for want of food and rayment, the Irish having no more compassion of their age or youth, then of Doggs.

As for the protestant Ministers, those they take (which have been many) they use them with such cruelty, as it would make any heart to melt into teares that doth but heare this relation; Their manner is first to hang them up, and then they cut off their heads, after they quarter them, then they dismember their secret parts, stopping their mouthes therewith, a thing indeed for modestie sake, more fit to bee omitted then related.

Many of their wives, they have ravished in their sights before the multitude, stripping them naked to the view of their wicked Companions, taunting and mocking them with reproachfull words, sending them away in such a shamefull, or rather shameless manner that they have (most of them) either dyed for griefe, or starved with want and cold, such cruelty was never knowne before.

As to speake of the ravishing of wives, maids and Virgins in particular, it would take up a great volume, and therefore I leave that to the consideration of such as have learned; what effects fruits and mischiefes, wars and Rebellions produce,

The

The Prieſts and Iſuits commonly annoint the rebells with their ſacrament of the unction, before they goe to murther and rob, aſſuring them that for their meritorious ſervice, if they chance to dye or bee killed, they ſhall eſcape Purgatory and goe to heaven immediately, and what they can get by ſtealing and murthering ſhall be their own, a good reward for ſuch a bloudy and murthering ſervice, and what man will not venter upon ſuch conditions to get wealth upon earth, and heaven for murther? O Damnable Doctrine, and Doctors!

After they have murthered men; ſurpriſing them cowardly and treacherouſly, they doe uſually mangle their dead Carcaſes, laying wagers which ſhall cut deepeſt into their dead fleſh with their skeyns as they did unto one maſter Champion, a Iuſtice of the peace in the province of Vliſter, whom they cruelly murthered by trechery, and one Maſter Iremonger, whom they kild, as he was at prayers in Maſter Champions houſe, and alſo deſtroying the whole houſhold.

One worthy gentleman nere Belturbat, in the province of Vliſter, was ſurpriſed as hee was at Dinner with his vertuous wife and foure ſmall children, and after they had robbed them and all his family, and ſtripped them naked, they threatned them to kill them, if they went not away preſently, who comming towards Dublin, hoping that way to find ſome comfort, the further they came the more miſerable they were beholding others of their friends handled in the ſame manner, which ſtruck in them ſuch amaſement, and bred in them ſuch feare, that being hopeles, & helpleſſe they, ſat downe in a Ditch, where they were all found dead by ſome Troopers, the Gentleman and his wife having their armes imbracing one th'other were found dead, but a ſucking Child, which was betweene them, was alive, grabling and ſtriving for the dead Mothers breaſt, who was taken up by the Troopers and carried to a Nurſe.

At Belturbat they robbed all the Engliſh, being about 500. perſons, who ſubmitting themſelves to their mercy found no quarter but cruelty, for they ſtripped them all naked, and ſo turned them out of the Towne to ſhift for themſelves in bitter cold weather, in a moſt ſhamefull manner, not affording them a ragg to cover thoſe parts, which ſhould be hid, amongſt which company there was one Maſter Hudſon the Miniſter of the ſaid Towne of Belturbat, a Religious and Godly Miniſter and his wife, whom they abuſed in a ſhamefull manner, not fit to be ſpoken.

In another Towne the Engliſh fled all into the Church being about two hundred and twenty, where they remained 3. dayes and nights both men, women, and children, till they were almoſt ſtarved, and ſo were forced to come forth, whom theſe cruell Rebells ſtripped out

of their Clothes, and drove them over the Bridge at the Towne end naked, having before cut off the middle Arch, unknowne to those poore Christians, with a devilliſh intent there to murther them (as they did) for comming to the middle of the Bridge, they found no paſſage; for the poore naked Soules muſt either goe back, or fall in and bee drowned: ſome that went back they kil d, ſome that fell in the water were drowned, ſome that could ſwim, the cruell Rebells run and met them at the water ſide, and knockt them on the heads in the water, O mercyleſſe and cruell murtherers!

Many Ladies, and Gentlewomen, which have beene great with Child they have turned them out of doores, where they have beene delivered in the open fields upon a little ſtraw, without the helpe of any woman, and ſo having ended their miſery, others that have eſcaped death in Childbearing, they have mercileſſy carried away upon Carts (lying in ſtinking and lowſie ſtraw ſtark naked) to places where they and their poore infants have been murthered

The Lord Blany eſcaped their cruelty, being forced to ride 14. miles upon a poore Garroon or Jade without Bridle or Saddle to ſave his life, his Lady being taken and his children the ſame day, and impriſoned by the bloody and cruell villaines, who uſe her moſt barbarouſly and her children, neither regarding her nobleneſſe of birth nor her Lord, but ſuffer her, or rather force her to lodge in ſtraw, with a poore allowance of two pence a day, for her reliefe and poore ſweet children, and to ad affliction to the good Ladyes miſery, ſlew a kinſman of hers, and cauſed him to be hanged up two dayes and nights before her face to afflict and terrifie her.

It is moſt certaine that many thouſands have ſuffered in this nature and worſe, as I have heard reported by very honeſt and credible perſons who (through Gods mercy) have eſcaped their cruelties, for it hath beene told mee by the mouths of very Religious and Godly Divines, who came over with me in the ſame ſhip, wherein I came from Dublin, how they had loſt their wives, their children, and their eſtates, being glad to flye for their lives, having not left wherewithall to pay for their owne carriage into England, ſome of them to mine owne knowledge, having loſt very great eſtates.

Upon the 8. of December laſt, the Lords of the Pale, (ſo called becauſe they live round about the City of Dublin, in the province of Leinſter) did generally meet at a village called the Sainted, & there did mutually proteſt againſt the Kings Government, and then and there proclaimed that all the Engliſh ſhould depart the kingdome within 14. dayes, or otherwiſe they ſhould expect nothing but fire and ſword, which being knowne to the Lords Juſtices, all the Papiſts

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in Dublin were presently disarmed: at or about the same time the Lord Fitz William of Miriam, living nere Bullock, and within two miles of Dublin, sent word to the Lords Iustices that there was 1500. of the Rebells would come downe from the County of Wickloe to Bulloch, and so come from thence in flat boats, to surprise the shipping at the Rings end which is the harbour, and where there lay at that time about 27. ships of the English and Dutch, whereupon the Lords Iustices, sent a hundred Souldiers from Dublin, to be dispersed into severall ships for their safety, and gave order, under their hands to the Capt. of the Kings Frygot a man of war, who rid at Anchor by us, to have a speciall care of our ship called the Phenix and (if occasion were) to guard us safe over the Bar of Dublin, so that we were driven to keepe a Guard many nights on ship-board for feare of a surprise, for the Rebells were come to a place called Finglas within two miles of Dublin, so that we were driven to leave our houses (living in the Suburbes) for feare of firing, and so lay aboard 14. dayes and nights in our Clothes, before wee had a wind to carry us to Hollyhead, the Kings Attorney for Ireland, Sir Thomas Tempest, the Bishop of Ardagh, Sir Robert Dixon, Sir Robert Foord, Mr. Carleton, and divers Ladies and Gentlewomen, being all passengers in the same Ship.

As for the number of the Rebells, it is not certainly knowne; but without question there is a great many of them, but not the third part of them armed, and those armes they have, they have taken from the English, in surprising and murthering them cowardly and trecherously, and some of them under pretence of being rob'd by the Rebells, have deceiptfully gotten Armes to goe fight against them, and then have run away from their Captaines to the Rebells, and indeed there is no trust nor confidence to be put in them, they are so trecherously perfidious.

It is suspected, that the chiefe Rebells doe intend to steale away by Sea (having gotten a great estate from the English Plantators whom they have robbed and murthered) and so leave the ignorant rabble of Irish in the lurch.

There is a great want of English protestants for Souldiers, not only to secure the City of Dublin and the Suburbs, but also to releeve the distressed estate of the Lord Viscount Moore in Drogheda, who deserves both love, praise, and honour.

It is to be beleeved that the Rebells will never give a Battell, and that in short time they will be starved for want of food, for they have gotten in most parts from the English all they can get, and they waste and devoure that plenty they have, and there is neither plowing nor sowing

ſowing in thoſe parts, ſo that it will be impoſſible for them to ſubſiſt long.

It is moſt certaine that 1400. Souldiers volunteers, were landed at Dublin, under the Command of Captaine Harcot, and other Captaines upon the ſecond day of Ianuary laſt Anno 1641. which was a great comfort to the Engliſh, and 400. Souldiers which were not in pay went along with them, ſo that the whole number was 1800. men, and marched along from the Rings end to Dublin in Battell Array in very good order.

They report and alleadge that Religion is the cauſe of their war, but that is falſe, for they have had too much liberty and freedome of conſcience in Ireland, and that hath made them Rebell. I hope that God that hath diſcovered their bloudy practice, will confound their devices, and bring them to confuſion. To the which God be all honour, praiſe and Glory for ever.

FINIS.



6

A LETTER SENT TO THE HONOURABLE GEORGE Lord DIGBY In FLUSHING,

From a Worthy Gentleman in *Windsor*, January the 24. 1641.

Together,

With the true Coppy of a Letter sent from Sir JOHN BYRON, Lieutenant of the Tower, to the House of Commons, concerning divers matters of great note and Consequence.

Printed at London for R. J. 1641.

Printed at London for R.]. 1672.

A LETTER

Sent to the Honourable *George* Lord *Digby* in FLUSHING, from a worthy Gentleman in WINDSOR, January the 24. 1641.

NOw the world ſeeth by wofull experience in you, that it is end that crowneth the accord, and that the faireſt beginnings, ſometimes are attended with ſad, if not blacke iſſues: let me adviſe you to reflect upon your ſelfe, not onely as Baron, and eldeſt Sonne of an Earle, but as a father of divers ſweet children, and a husband unto a faire Lady; and that your Lordſhip would not attempt both cauſeleſſely and neceſſitouſly to make that noble race on her ſide mourne. If true naturall affection is ſo dead and ſtiffe in you, that you have left us almoſt no hope to ſee or heare of you, to be cauſe of joy unto your owne. Oh, my Lord we have all too juſt cauſe to feare, that the Straffordian leaven hath leavened the better part, if not the whole lumpe: The Lord God grant that you bleed not inward, and at length prove a dolorous object to the world, but moſt of all to none but your ſelfe: whoſe

ruine will ſeeme to many the leaſt condoleable, by how much the more it will prove apparently wilfull, not caſuall, much leſſe neceſſary.

My Lord, there are too many eyes open: there is no thought of dazeling them, all your Lordſhips not long ſince ſaw a gallant ſtarre fall, and were pleaſed to give forth, that that ſtarre wanted not light but grace. Your Lordſhip was not for ſome good time together, either unwilling or backward in the juſt perſuit of him, with the reſt of the Worthies: what cauſed you to retreat? God only knowes certainly, men by conjecture: but this may be aſſured of, that if you or others goe his wayes, you will after ſo notorious and remarkeable an example, find harder and more impaſſable difficulties in the accompliſhment of your deſignes, and leſſe favourable uſage upon your defeat. My Lord, notorious and wilfull errors, if not crimes, after ſo late and famous exemplary indiction and infliction of Law, will ſeeme to be his, who is rather poſſeſſed then reduced.

My Lord, your Lordſhip did very ill to take Sea, and for *Fluſhing*, worſe to give occaſion, which may ſeeme, firſt to perſwade it, if not to enforce it. But good my Lord, as you reſpect God, your Countery, your noble Wife and Father, your owne honour, and that

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of your ancient family looke no further: neither once thinke upon *France*, except with griefe and feare, the one for thoſe three unfortunate, if I may not ſay unworthy: or unnaturall men, who by their unnaturall forwardne, to violate their Country, have utterly as deſervedly, ruinated themſelves, and cauſed divers of their friends though innocent to ſavour ill, if not to ſtinke. My Lord, I beſeech you let me not heare of you; therefore if I ſhould, upon my truth and honour, I ſhall not onely hold and eſteeme you, but abſolutely pronounce you and vote you for loſt, there is hopes either upon returning or ſtaying, there's ſome ſpace. There may be hopes that the Parliament, which ſeekes no mans overthrow but his reclaiming, may paſſe by ſome things, may forget others, may qualifie this, and remit that: ſo that your Lordſhip be found either in State or place, that may not give cauſe.

This counſell that may doe much good, can doe you no harme, you are heartily deſired to follow from him, who you perfectly know was never guilty of any thing but of hearty love and fidelity towards you and yours, neither ever willingly would alter his mind, your ſtill perſiſting in tearmes thereof capable.

The true Coppy of a Letter sent from the Lieutenant of the Tower Sir *I. Byron.* to the Speaker of the Honourable Houſe of Commons in defence of himſelfe and to ſatisfie the world.

Sir,

MY words have already been ſo miſreported, that I am forced to return my anſwer in writing, and think my condition at this time very unfortunate, that according to the warrant of Summons, I received this morning from the honourable Houſe of Commons, I cannot perſonally attend there without both the breach of His Majeſties expreſſe command, not to ſtirre out of the Tower without his leave, and likewiſe of the oath I took at my coming into this place, to obſerve His Majeſties commands. This I hope well conſidered will exempt me from the cenſure of contumacy, or diſobedience to the commands of that honourable Houſe, whoſe juſt Liberties and Privileges, I ſhall ever be ready to

to maintaine with my life and fortunes. And I moſt humbly deſire the honourable Houſe to reſt aſſured, that it is farre from my thought (what falſe reports ſoever have been raiſed to the contrary) to divide my ſelfe betwixt the King and the Parliament, and that my affections are united equally to ſerve both, though in the condition I am indifferent (from other men) I can perform only a ſingle perſonall obedience here (unleſſe His Majeſty pleaſe to abſolve me from this command) In the mean time, if by the houſe, it ſhall be thought fit to demand any particulars, I am ready with all clearneſſe, and ingenuity to give ſatisfaction, and with the like candor and fidelity, to behave my ſelfe in all other actions, as becomes a perſon intruſted, and one more willing to depoſite his life for the true Proteſtant Religion, the peace and tranquillity of this City and Common-wealth, then ambitious to continue Lieutenant of the Tower. In which reſolution, I reſt.

Your humbly Servant,

I. Byron.

Tower of *London*,
12. January,
1641.

FINIS.

FINIS.

A true

COPIE OF THE MASTER-PIECE

Of all those PETITIONS which have formerly beene presented by the *Major*, *Aldermen*, and the rest of the *Common Counsell* of the *Citie* of LONDON.

BEING,

Two PETITIONS; The first whereof was presented to the Honourable *House* of PEERES now assembled in *Parliament*; with a Certificate of the *Major*, *Aldermen*, and the rest of the *Common Counsell* of the *Citie of* LONDON.

THE OTHER

PETITION, was likewise presented to the Honourable *House* of *Commons* now assembled in *Parliament*; with their humble *Answer*, and *Reasons* thereof to the *Message* which the Honourable *House* sent to them upon *Saturday*, being the 22. of this instant *Ianuary*.

These two PETITIONS were presented the 25. of this instant *January* 1642. to the Honourable *Assembly* of both HOUSES, by the *Committee* of *Aldermen* and *Common Counsell-Men*, selected for *Martiall* AFFAIRES.

Printed at LONDON by *R. Oulton.* and *G. Dexter.* for *J. B. An. Dom.* 1641.


SOLI · DEO · HONOR · ET · GLORIA

TO THE RIGHT HONOURABLE THE HOVSE OF PEERS, now assembled in *PARLIAMENT.*

The humble Petition and Certificate of the Major, Aldermen, and the rest of the Common Councell of the Citie of LONDON.

Sheweth,

THat in obedience to an Order of this Honourable *House*, the Petitioners doe humbly present a Certificate hereto annexed, importing, That the Continuance of Sir JOHN BIRON in the Office of Lieutenant of the *Tower* is the Cause of forbearance of bringing Bullion to the Mint. And because that divers other Forts and Strengths of this Kingdome by Land and Sea are not placed in such hands, in whom the *Parliament* may confide (with which and no other this City (as the Petitioners humbly conceive) will rest satisfied, and such supplies have not beene timely sent unto *Ire-*

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land with full Commiſſions as were neceſſary to withſtand and ſuppreſſe the power and rage of the Rebels there; but that the Kingdome is in great danger to bee loſt, and this Kingdome alſo very much prejudiced and hazarded thereby, and all this by reaſon of the many ſad and ominous obſtructions of timely and wholſome proviſions of Parliament ſo often deſired againſt theſe growing evils which threaten the deſtruction of all.

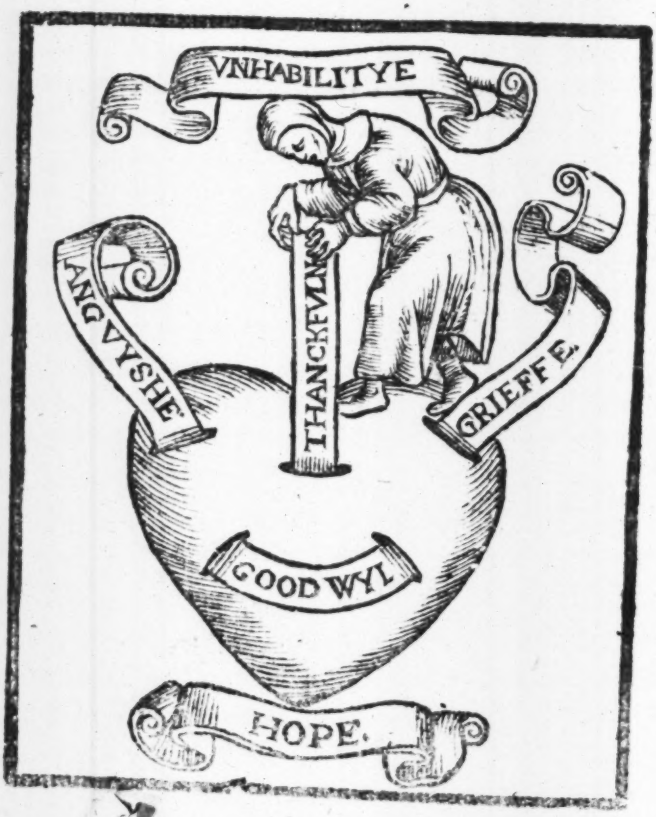
That the Petitioners have already lent divers great ſumms of money at the requeſt of your Lops before the Parliament, and of the Parliament ſince the Calling thereof, beyond all Preſident, for the ſervice of the King and Kingdome (A great part whereof they were conſtrained to borrow, and cannot to this day repay, by reaſon that they are not yet reimburſed of the ſaid Moneys) And now they are further importuned by a Committee of the Honourable *Houſe* of Commons to lend 100000 *l.* more for the ſupplies of *Ireland*, which they are neither able nor willing to doe, till they ſhall have received the Moneys already lent, or that the obſtructions, (which they ſhall ſpeedily repreſent more at large to that Honourable *Houſe* by way of anſwere to their ſaid laſt requeſt) be removed.

Beſides all which preſſures under which they groane and languiſh, they cannot but repreſent further to your Lordſhips, that very many thouſands of Clothiers and Handicrafts men and their Families, who have their dependance for their liveli-hood upon this City, doe dayly more and more make ſad mones and lamentable cryes that they are no way able any longer to ſubſiſt, becauſe the Petitioners and others do not buy off their wares as formerly they did; That the Petitioners cannot

not ſo do till Trade be quick[illegible]ly reliefe of *Ireland*, till Papiſts be fully diſarmed, and the ſtrength of the Kingdome by Land and Sea put into the hands of ſuch as the *Parliament* may confide in, through want whereof the Trade of the Kingdome is fallen to ſo low an ebb, that the Petitioners are not able longer to proceed therein as formerly: Which neceſſitated forbearance of Trade and ſcarcity of money, will (as they verily believe) in very ſhort time caſt innumerable multitudes of thoſe poore men into ſuch a depth of poverty and extremitie, as will inforce them upon ſome dangerous and deſperat attempts not fit to be expreſſed, much leſſe juſtified, which they have held their duty to intimate, and ſo to leave it to the wiſdome of this moſt Honourable *Houſe* to conſider and prevent.

The Petitioners humbly pray, That there may be a ſpeedy and effectuall courſe taken for relieving of bleeding IRELAND; *for removing all diſtractions, and feares at home, by diſarming of Papiſts, by putting the Forts and ſtrength of this Kingdome by land and Sea into ſafe hands as the* Parliament *ſhall confide in, and by the ſpeedy paſſing of Bills conceived by the* Houſe of Commons *and ſent up to your Lordſhips for the generall good of the King and Kingdome; whereby the former Courſe of Trade may be opened, and the Petitioners enabled and encouraged to take off the wares, ſtop the cryes, and relieve the miſeries of ſo many thouſands of poore people, that otherwiſe threaten too plainly the tranſgreſſion of their Duty in ſuch dangerous wayes as may diſturbe the publike peace, and hazard the Honour and ſafety of the King, Parliament, and Kingdome.*

And they ſhall dayly pray, &c.


VNHABILITYE
ANGVYSHE
THANCKFVLNESS
GRIEFFE
GOOD WYL
HOPE.

TO THE HONOURABLE THE *KNIGHTS, CITIZENS* and *BURGESSES*, of the Houſe of COMMONS aſſembled in PARLIAMENT.

The humble Petition and Anſwer of the Major, Aldermen, and the reſt of the Common Councell of the Citie of LONDON.

Sheweth,

THat the Committee of this Honourable Houſe upon Saturday the 22. of this inſtant *Ianuary*, ſent a meſſage to the Petitioners for the loane of one hundred thouſand pounds, or of ſo much thereof as could conveniently be forthwith raiſed for levying of forces to ſuppreſſe the Rebells in *Ireland*; To which Meſſage ſomething was then anſwered, and a further anſwer in writing promiſed.

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In performance whereof they humbly preſent the anſwer following, together with the Reaſons thereof, deſiring that the ſame (being the beſt that for the preſent they are able to give) may favourably be accepted.

And they ſhall ever pray, &c.

The Anſwer.

THe Petitioners are duely and deeply ſenſible of the great miſeries of their Brethren in *Ireland*, and of the eminent danger, not onely of the totall loſſe of that Kingdome, but of the ruine of this alſo, if that of *Ireland* ſhould (which God forbid) be loſt. And as they have hitherto ſhewed themſelves ready, even beyond their abilities to ſerve the King and *Parliament*; ſo ſhall they ever continue to the utmoſt of their power, with all cheerefulnes and duty. But at the preſent they are compelled to repeat their former *Anſwer*; That they have no power to raiſe any Summes by way of Tax for any forreigne uſe; and doe further anſwer that they have no meanes to doe it, otherwiſe then by the immediate perſonall Conſent of every particular Lender, which they cannot hope to obtaine in regard of theſe obſtructions following: Which the Petitioners humbly preſent, together with this their further Anſwere, as the Reaſons thereof.

1. That immediately before the *Parliament* and ſithence divers great Summes for the ſervice of the King and Kingdome have beene already lent by the Citizens of

of *London*, beſides 50000. *l.* for the ſupply of *Ireland*, in particular; a great part whereof ſome of the Lenders were compelled to borrow, and cannot to this day repay.

2. That ſuch part of thoſe moneyes as are already due to the Citizens from the *Parliament*, and ſhould have bin repaid out of the *Pole-moneyes* and *Subſidies*, is not yet done, becauſe there is not any conſiderable ſumme come in from the Countrey as was expected to ſatisfie the ſame.

3. That the ſaid 50000 l. lent for *Ireland* was haſtened and ſpeedily paid within neare about 2000 *l.* upon this ground then urged by the *Parliament*; that if it were forthwith lent, it might be of more uſe to preſerve that Kingdome then the lone of 200000 l. could be, if deferred but ſix Weeks; yet no conſiderable Forces are ſent thither to this day. And we find that men will not be willing to lend any thing till they be aſſured that a good ſtrength be ſent thither with full Commiſſion to relieve *London-Derry* and other parts of that Kingdome.

4. The generall withholding of very great Summes of money from the Petitioners, and many others, which moneys have beene long due, not onely from *Chapmen* and other debtors in *England*; but from very many in *Ireland* (who owe many hundred Thouſands of Pounds to the Citizens of *London*) doth render divers perſons of good, Eſtates and credit hardly able to goe on with Trade; or to pay their debts and maintain their Charge.

5. The Brotherly offer of *Scotland* to ſend 10000 men into *Ireland*, not yet ſo accepted as to produce any reliefe to that bleeding Kingdome, while yet our Brethren are dayly maſſacred there, diſcourageth moſt men from lending any Money, were they never ſo able.

6. The not paſſing the Bil for preſſing of ſoldiers here, whereby ſuch forces as are requiſit might be timely ſent from hence into *Ireland*, puts many men into feares, that there may be ſome deſigne rather to loſe that Kingdom, and to conſume this in the loſing of *Ireland*, than to preſerve either the one or the other; for that it cannot be conceived, that the Rebells (being growne ſo powerfull) will be ſuppreſſed by volunteires.

7. The ſlow iſſuing of Commiſſions to thoſe who being in *Ireland*, or going thither, are willing to enter the field againſt the Rebells, diſables them from doing any effectuall execution upon the enemy, unleſſe in their owne defence; and ſo all the monies that have beene, or may be ſent thither, are exhauſted to maintaine our forces to doe little or nothing worthy of them, rather then imployed to chaſtiſe the Rebells, and to reduce them to obedience, by meanes whereof the number and power of the Rebels are greatly encreaſed, divers caſtles and townes are by them taken, much Proteſtant blood is daily ſpilt, many thouſand families deſtroyed, the malignant part of Papiſts and their adherents here are encouraged, and thoſe Rebells ſo much inboldened, that they boaſt, they will extirpate the Britiſh Nation there, and then make *England* the ſeat of warre.

8. The not diſarming of Papiſts here in *England*, after many diſcoveries of their treacheries, and bloody deſignes upon the Parliament and Kingdome, the great decays of Fortifications, Blockhouſes & other Sea-forts, the not managing of them, nor furniſhing them with Ordinance and Ammunition, the not placing all of them in ſuch hands in whom the Parliament may confide, and the not ſettling this Kingdome in a poſture of defence, in times of ſo many feares and jealouſies of forreigne inva-

invaſions and inteſtine conſpiracies, the not removing the preſent Lievtenant of the Tower, and putting ſuch a perſon into that place, as may be well approved by the Parliament, notwithſtanding the earneſt petitions exhibited to this honorable Houſe for that purpoſe, which hath produced a forbearance to bring *Bullion* into the Tower in this time of ſcarcitie of monies; all which cannot but overthow trading more and more, and make monies yet more ſcarce in the City and Kingdome.

9. The Kings Ships which ought to be a wall of defence to this Kingdome, and a conway to the Merchants (for which Tonnage and Poundage was granted) are not fitted and imployed, as the preſent condition of this Kingdome and *Ireland* requires, but ſome of them for the conveying away of Delinquents, who durſt not abide the teſt of the Parliament, to the great encouragement of the reſt of the malignant party here, who when their deſignes and themſelves be detected, know how to eſcape the hand of Iuſtice through the abuſe of a Royall conduct.

10. The not queſtioning thoſe many thouſands of unknown perſons, who are ſheltered in *Covengarden*, and thereabouts, which doe not imploy themſelves in any lawfull calling, and it's very probable, lye in a readineſſe to adventure upon ſome deſperate attempt, to the endangering of the welfare, peace and ſafety of the Kings Majeſtie, Parliament and Citie.

11. The miſunderſtanding betweene the King and Parliament, the not vindicating the priviledges of Parliament, the not ſuppreſſing of Protections, the not puniſhing of Delinquents, and the not executing of all Prieſts and Ieſuites, legally condemned, while others contrary to priviledge of Parliament have beene ille-

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gally (as the Petitioners conceive) charged with Treaſon, to the deterring of worthy Members from diſcharging their duties, and to the deſtroying of the very being of Parliaments, doe exceedingly fill the mindes of men well affected to the publike, with many feares and diſcouragements throughout the Kingdome, and ſo diſable them from that cheerfull aſſiſtance which they would be glad to afford.

12. By meanes of the Premiſſes there is ſuch decay of trading, and ſuch ſcarcity of money (neither of which can be cured, till the former Evills be removed) as it is likely in very ſhort time, to caſt innumerable multitudes of poore Artificers into ſuch a depth of povertie and extremitie, as may enforce them upon ſome dangerous and deſperate attempts, not fit to be expreſſed, much leſſe to be juſtified: which they leave to the wiſdome of this Houſe ſpeedily to conſider and prevent.

These are the Evils under which the Petitioners doe exceedingly labour and languiſh, which they humbly conceive to have ſprung from the imploying of ill affected perſons in places of Truſt and Honour in the State, and neere to the ſacred perſon of his Majeſtie; and that theſe Evils are ſtill continued by meanes of the Votes of Biſhops and Popiſh Lords in the Houſe of Peeres.

And now, that the Petitioners have faithfully repreſented the true Reaſons which doe really enforce them to returne this anſwer, moſt of which have beene formerly offered to this Honourable Houſe in ſundry Petitions; and that they have done all that in them lies (even beyond all preſident) to ſerve the King, Parliament and Kingdome; They humbly crave leave to proteſt before God and the high Court of Parliament, that if any further miſeries befall their deare brethren in Ireland, *or if any miſchiefe ſhall breake in upon this Kingdome, to the endangering or diſturbing thereof, it ought not to be imputed to the Petitioners, but only to ſuch as ſhall endeavour to hinder the effectuall and ſpeedy cure of the evills before recited, that ſo much diſable and diſcourage the Petitioners from doing that which by this honourable Houſe is deſired of them.*

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BLOODY PLOT,

Practiſed by ſome Papiſts in *Darbyſhire.*

And lately diſcovered by one *Jacob Franck-lin,* Sexton of the Pariſh Church of *Bingley* within thirteene miles of *DARBIE.*

With the Examination of one *John Symonds* an Inſtrument in this Conſpiracie.

Together with his Confeſſion taken before the *Iuſtices* of the *Peace* of the ſame County,

Alſo the Names of thoſe whom he confeſſed to be Confederates in this ſaid PLOT.

And what Ammunition and all kind of Proviſion was found and taken in two of theſe Confederates Houſes, *Ian.* 18. 1641.

A true Relation.

London, Printed for *John Thomas,* 1641.

A True Relation of

a moſt horrible and bloody plot at *Bingly* in *Dvrbyſhire*, ſome 13. miles from *Darbie*, which Plot was diſcovered by one *Iacob Francklin* Sexton of the ſame Pariſh.

MIſchiefe the child of Hereſie cannot want inſtruments to proſecute and bring it to perfection, and the Divel! who is the Author of all vnlawfull attempts, is alwaies ready at hand to further and ſet forward any diſſentions, and damnable enterpiſes. Hee will not ſuffer the poore diſpoſition of *Rome* to ſleepe and be at quiet for want of new ſupplyes and aſſiſtants to further her vnlawfull practiſe. This Kingdome hath had too frequent experience of their miſchievous intentions and plots, which had not the all-ſeeing eye of Heaven prevented, we had long agoe beene brought to vtter ruine and deſtruction. Yet notwithſtanding the manifold Diſcoveries, and the continuall ſhame, that hath continually

been the iſſue of their vnderrakings, they will not deſiſt, but ſtill proceed in their inhumane and moſt Tyranicall devices, they have of late practiſed moſt ſtrangely againſt the Peace of this Realme but by the mercy of GOD have bin prevented, yet none was of ſuch Horrible condition as this which I ſhall now relate vnto you. In *Derby-ſhire* ſome Thirteene Miles from Derby Towne, lieth a Towne called by the name of *Bingly*, a ſmall Country Town but of good Bigneſſe, inhabited by good ſort of men of great Ranke and Quality, among the reſt their lived one Mr. *Thomas Needham*, a man of large poſſeſſions, but by profeſſion a Romiſh Catholique, this *Needham* had gotten vnto him many of the ſame profeſſion, and by the aſſiſtance of one *Iohn Simonds*, whom they had hired for their porpoſe, had convay'd by night by a private Doore into the Church into a great Vault vnderneath the Ground 34. Barrells of Gunpowber, with ſtore of ſmall peeces of old Iron, ſome Stones, and Faggots, whereby they had determined at the time of Divine Service, to ſubvert and blow vp the aforeſaid Church in the time of Divine Service, when the Church was filled with a full number of the Pariſhioners, but thanks be to God; their deſigne was prevented and the Pariſhioners deſtined for Ruine, as yet ſafe and alive, The Diſcovery was after this maner, it happened that one *Iacob Franklin* beeing the Sexton of the aforeſaid Pariſh of *Bingly*, had occaſion to goe to the Church late in the Evening, to Tole the paſſing

Bell

Bell for a Neighbour who then lay desperatly sick as he was entred into the Church he heard a great noyse vnderneath the Ground, which put this Sexton into a great affright and amazement, so that leaving to performe the Duty, hee came about, he betooke himselfe home, and told his wife what noyse hee had heard in the Church under ground, who willed him to call some of his neighbours, and take them along with him, and to goe and performe what did belong unto him to do. He did according to his wives direction and councell, and as he entred into the Church accompanied with some of his Neighbours they all heard the same noyse, not knowing from whence it should proceed, and at length as he was passing by to the place where he should take the Bell, through the cranny or cracke of a stone, he received the Reflection of a light to shine forth of the Vault, whereupon they drew neere the mouth of the said Vault, and discovered by their approach more light, which made them retreate backe to see the event of this noyse and light, about halfe an houre after they lying in obscurity perceived a man with a darke Lanthorne to come forth of the Vault, and perceiving him to be alone, unaccompanied with any body else, they drew neere unto him, and demanded the reason of his being there at that vnseasonable time, and the cause of his going downe into the Vault, but hee would not declare any thing unto them, but said that they had no power to question him, upon which peremptory answer they drag'd him by violence unto

the Conſtable, who kept him in ſafe Coſtody that night, and the next day had him before a Iuſtice of peace to be examined, which *Symonds* vpon examination confeſſed that he was an hired ſervant unto Mr. *Needam*, and that he did not doubt but that his Maſter would juſtifie what he had done, he further confeſſed that he was to receive twenty Markes for his ſervice, and that he had beene now 6. moneths in this imployment, to lay in the Powder and the reſt of the things in the Vault, and that their deſigne was in the time of Divine Service, to have blowne up the Church and killed all the Pariſhioners that ſhould have beene at that time aſſembled, and that if he had not beene at this preſent taken, by the next Sunday they ſhould have vnderſtood the end and intention of his proceedings. He confeſſed further, that this his Maſter was not alone in this Plot, but that he had more adherents in the buſineſſe, ſome of which, hee at that time made mention of, as of one Mr. *Richard Danzy* Eſquire, Mr. *Thomas Overlie*, and Mr. *Anthony Gray*, Gentlemen all of the ſaid County. After this his examination taken, his mittimus was made, and he ſent unto *Darby* Goale, where he now remains, and immediately this ſtrict charge was given by the Juſtice of the Peace, that ſearch ſhould be made in the Vault, which was done accordingly, where they found the Gunpowder according to his confeſſion, and all things elſe, after which they did proceed to apprehend ſome of thoſe whom this *Symonds* had confeſſed to be in

this

this Plot, but they were all fled, but in the houſe of Mr. *Needham* they found great ſtore of ammunition for warre, as Muskets, Pikes, Halberts, Armour, Powder and Bullets great ſtore, the proviſion that was taken from thence might very well furniſh neere upon an hundred men for ſervice, there was alſo taken forth of Mr. *Grayes* houſe ſome other Proviſion for warre, as ſtore of Petronels, Gunpowder and ſhot, and in his ſtable ſixteene horſes well fitted for ſervice, all which proviſion was ſeized on, and was carried away, and delivered into the hands and cuſtody of Mr. *Richard Fotherly*, Iuſtice of Peace of the ſaid County.

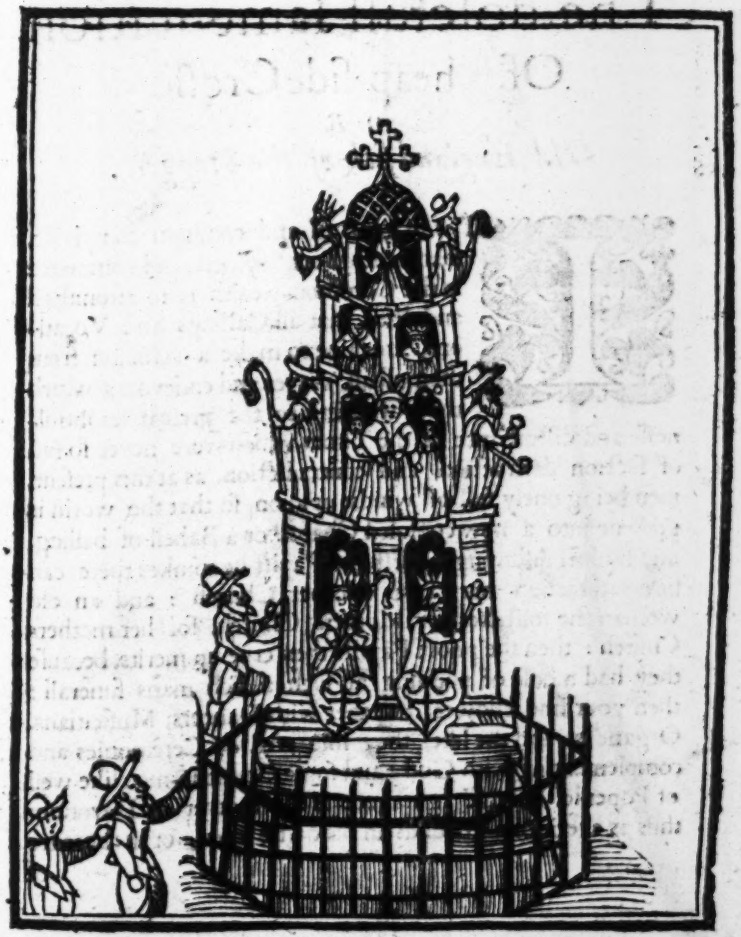
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FINIS.

The dolefull Lamentation of Cheap-side Crosse:

Or old England sick of the Staggers.

The dissenting, and disagreeing in matters of opinion, together with the sundry sorts of Sects now raving and reigning, being the maine causes of the disturbance and hinderance of the Common-wealth.



London, Printed for *F. C.* and *T. B.* 1641.

The dolefull lamentation Of Cheap-ſide Croſſe.

OR

Old England ſick of the Staggers.

BODLEIAN MUSEUM

IT is a generall and common complaint, that trading, employment, and commerce in the Common-wealth is ſo aſtoniſhed and dead, that all Callings and Vocations, are faine to make a ceſſation from their uſuall wayes and endevours, which they attribute to the preſent doubtfulneſſe and diſturbance of the Times, which were never ſo full of faction, deſtraction, and contradiction, as at this preſent, men being onely full of windie opinion, ſo that the world is growne into a new confuſed Chaos, or a Babell of balling, and fooliſh diſputing. Firſt, the Papiſt he thinkes there can be no ſalvation out of his Mother Church: and an old woman ſhe miſtakes her Mothers Church, for her mothers Church: then the poore Papiſts they crye up merits, becauſe they had a dole of pudding at ſuch a rich mans funerall: then your fine fellowes, together with Dancers, Muſicitians, Organiſts, and the like, they like well of Ceremonies and complementing with God: and ſome Countrie-men like well of Poperie, becauſe Ignorance is the mother of Devotion: thus as everie one abounds in his owne ſence, or in the ſence of

of profit, ſo they will defend their owners in the blinde popiſh Religion. Againſt this blinde ſort of ignorant people ſteps out a *Hydra*, or multitude of proud and preciſe Sects, who are all knowledge, and all eyes, loving nothing but their own filly fancies, accounting all things elſe prophanation and ſuperſtition, they are full of new wine, and a new ſpirit, new revellations, new formes of prayer; they thinke the old ones are worne thred-bare, and they are not tedious enough, nor full of tautologies of the Name of the Lord. This Sect can endure no croſſe but that on ſilver, and for *Cheap-ſide Croſſe* it is the abhomination of the City, and Surpleſſes are Smocks of the whore of *Rome*; and every thing, tho never ſo laudable, and decent, and neceſſary, if contrary to their opinion, is by them accounted profane. They like none but ſanctified & ſhuttleheaded Weavers, long-winded Box-makers, and thorow-ſtitching Coblers, thumping Felt-makers, Jerkin Coach-men, and round-headed Button makers, which ſpoyle Bibles, while they thumbe over the leaves with their greaſie fingers, and ſit by the fire-ſide ſcumming their porridge-pot, while their zeale ſeethes over in applications and interpretations of Scriptures, delivered to their as ignorant wives and hand-maids, with the name and title of deare brethren, and eſpecially beloved ſiſters. But the world doth ſufficiently know their Characters, and Deſcription, and is ſenſible enough of the trouble and diſcord which they breed. But beſide theſe, there are divers fooliſh Sects and Schiſmaticks, whereof many partake, and are favourers thereof. Nay, moſt men in matters of opinion are divided one againſt another. One will do no good works becauſe the Papiſts doe them: another thinks good works are good, but will doe none, becauſe they are chargeable: a third makes faith a matter of Diſcourſe, but ſheweth none in his pious life and converſation; for *quantum habet in arca tantum habet & fidei*, He hath ſo much faith as coyne hee hath in his Cheſt: A fourth will needes make himſelfe wiſe in Gods eternall Counſells, and all his friends ſhall bee of the Elect, but

his foes, and those he bares any grudge unto, be accounts them Reprobates. Some againe will talke themselves out of breath, in Scripture phrases, and coxen the world with an hypocriticall sanctity. Another loves fasting well but his flesh better: and therfore he thinkes feasting is very good and lawfull, especially when our Laws commands fasting. Another imagines prayers a great helpe to Heaven, though they be never so briefe and compendious, but then another spirit would know how farre it is to heaven, that he might frame a long *Babel*-like prayer, made up with hums and hawes, that might reach up thither.

Sixe of the purer, but of the weaker Sect,
One day had conference to this effect,
To change the old and ancient name of preaching:
And first, the first would have it called teaching.
A second, shut same vulgar name dispising,
Said she would have it called Catechising:
A third, though not so learned, yet as wise,
Thought it more fit to call it Exercise.
The fourth, a most magnificent Comrellar,
Said she approv'd it best to call it Lecture.
Nay, quoth the fifth, our brethren, as I heare
Doe call it Speaking in Northampton *shire.*
Tush, quoth the sixt, then Standing were more fit,
For Preachers seldome in the Pulpit sit,
Then Standing let it be, cry'd all the rest,
With one consent applauding standing best.

It is easier to reckon up all the Species and kinds of nature, than to describe all the Sects, Divisions, and opinions in Religion, that is now in *London*; so that whereas there is but one truth, and one way leading thereunto, they cannot agree about this one way, but error and vice being multiplyed manifold, they can all finde out those wayes to a haire: so that the times remaine still as corrupt in manners as ever they did: for pride hath made them

them not onely ambitious to excesse of apparrell, but every woman getting a red Petticote over their shoulders will mount into the chaire of Divinity: what makes Artificers to be Preachers, by presuming on the assistance of the Spirit, is it not the Spirit of pride? what makes them so ready to censure another transgressions, is it not the pride of their profession? surely all their factions are but the destractions and madnesse of their pride, that delights to rave in Pulpits, and to have the libertie of talking blasphemous nonsence, saying, O good *Lord*, little dost thou know, how these sinfull, proud, and leacherous Bishops, if they had not beene suppressed, would have dealt with thy poore flock, such as we are, silly and harmlesse men and women: but dear brethren and sisters, whatsoever we doe let it be with zeale.



But where is this pious life, and Religion ſo much talkt of? Look into the world, and there is a generall confuſion or mixture of ſinne. Here you ſhall finde Drunkenneſſe eagerly diſputing in an Ale-houſe, ſitting upon the Bench, and condemning whom hee pleaſes, and what Religion he doth diſaffect: and then preciſeneſſe lookes down with his eyes, as if he were onely religious, when inwardly, a whore is not more deceitfull.

As for covetouſneſſe, rich men make that a part of their Religion, and adore gold as much as their God; Voluptous wantonneſſe hath her Conventicles, where the Spirit enlightens the underſtanding to ſee a Siſter in the dark; and to wench with policie is but a City courteſie and a civill humanity, yet there was never ſo much hatred of the Sinner, condemning themſelves therein in loving the ſame ſins, nay hatred of the reprobate is ſuch a ſigne of a good eſtate, that ſome are accounted religious onely for hating their Brethren. Then for hardneſſe of heart, and contempt of Gods word, the poor complayne of the one, and the Prieſts of the other, for the world is troubled with the ſtone that lies in the heart; which makes their charity dead, ſicke and ſo feeble, that it cannot ſtir it ſelfe in any good actions, and it is ſo mad with a ſuppoſition of knowledge, that whereas heretofore there was the Prieſts and the people, now the common people will be Prieſts, and becauſe they are ignorant they will deſpiſe Learning. Laſtly for lying, falſhood, and hypocriſie, it is accounted nothing but a familiar expreſſion, the gloſſe of trades, and the maintayner of life, *Qui neſcit diſſimulare neſcit vivere.*

How to live he cannot tell,
That knowes not to diſſemble well.

Now from theſe premiſſes of diſcord and faction where truth is made the object of every contentious fancy, and ſo becomes opinion, needes muſt there proceed much tumult, much diviſion, and much diſtraction to the great diſgrace and ſcandall of the true Proteſtant Religion, and the glory and renowne which hath been in this Kingdom and to the encouragement of wicked people, who ſeeing that there are ſo many Separatiſts and Sects, will therfore be of no religion; and another conſequent is as was mentioned

tioned at the beginning, the hardneſſe and deadneſſe of the preſent times, there being no imployment but a generall doubtfulnes making every one put confidence in their preſent Eſtates, for where there is no unity, there can bee no peace or quietneſſe, and where there is no peace there can be no plenty amonſt the poor and inferiour ſort of people. Let us pray therefore unto God the Author of peace and lover of concord that hee would pleaſe to eſtabliſh unity in opinion, piety in profeſſion, and a generall conformity to the Proteſtant Religion, to the glory of God and the peace and tranquillity of the Common-wealth of England.

The dolefull Lamentation of Cheap-ſide *Croſſe, which was baſely abuſed and wronged.*

I *Iaſper Croſſe*, ſcituated in *Cheap-ſide*, *London*, upon Munday night, being the 24 of *Ianuarie*, the ſigne being in the head and face, which made me the more ſuffer; and in the yeare one thouſand ſixe hundred forty and one, when almoſt everie man is to ſeek a new Religion; and being then high water at *London* Bridge, as their braines and heads were full of malice and envy: I the foreſaid *Iaſper Croſſe* was aſſaulted and battered in the Kings high way, by many violent and inſolent minded people, or rather ill-affected Brethren; and whether they were in their heighth of zeale, or elſe overcome with paſſion, or new wine lately come from *New-England*, I cannot be yet reſolved; but this I am ſure, and it may bee plainly ſeen by all that paſſe by me, that I was much abuſed and defaced, by a ſort of people which I cannot terme better than a mad and giddy headed multitude, who were gathered together from all parts, to wrong my antiquity, and ancient renowned name, ſo much ſpoken of in forraine parts. Had I ever done theſe my Brethren the leaſt offence, I ſhould be ſorrie, and am ſtill willing to ſubmit and referre my ſelfe to the grave and moſt juſt Senators now aſſembled.

Love

Love and charity, those my brethren had none at all; for what benefit or credite did it bring to them to come by night like theeves, to steale from me here a leg, there a head, here an arm, and there a nose; they did all goe away from mee the Crosse with profit: they have not done me so much dishonor as they have done themselves, and the honourable City, whose civill government is a patterne to all Nations: But I will tell you, my crosse brethren, you both at that time wanted wit and money: wit to govern your hot and over-boyling zeale, and crosse money to pay your Land-lords rent: that is a crosse to you, not I: and so wanting such crosses as those, would bee revenged of me, to satisfie your malitious crosse humours; I am but your stocking horse, and colour for your future malice, your rage will not cease though you should pull mee downe, and make me levill with the ground: And when so done, then you wil cry out that there be crosses in the goldsmiths shops; which is plate and jewels, standing upon crosse shelves, those be the crosses you intend, though your pretence be otherwais: Next the Mercers shops whose Satten and Velvet lie a crosse, and whose Counters are a crosse their shops: Then the next crosses which you will finde fault withall, will bee with those rich monied men, whose bags lye crose in their chests, then with their wives if they bee handsome which you will make to be crosses too, in a short space: I say deare brethren, if you be sufferred to pull downe all things that are a crosse you will dare to pull a Magistrate of his horse, because he rides a crosse his horse back, and pull his chaine to peices because it hangs a crosse his shoulders, and if a millers horse come to market with a sack of corn a crosse his horse back, and if you say it is a crosse, you then violently wil run and pul it down, and share it as you have done part of me the crosse: And at length then our Churches will prove crosses to you, specially if they have bin builded in popish times, & so in processe of time every thing wil be a crosse to you that you either love or hate: But I will conclude with this caution that as long as we have such crosse people, crosse every way, especially to Majestrates and men of Authority, and still go unpunished, we shall alwayes have such crosse doings, and so I poore *Ieffery Crosse* leave you to your crosse wives, and your owne crosse opinions.

FINIS.

Ne

Fou

Newes from Sally:

OF

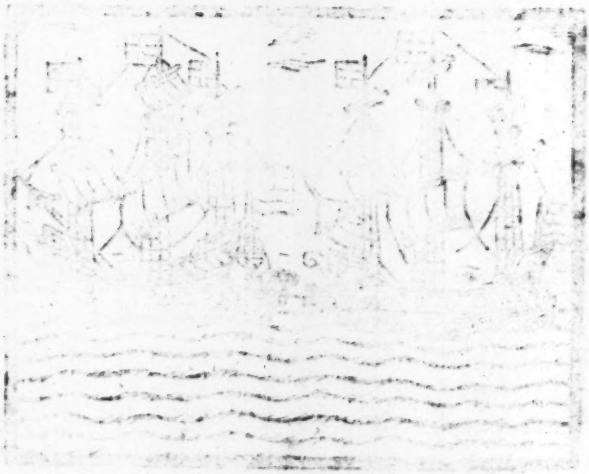
A Strange Delivery

Of

Foure Engliſh Captives from the ſlavery of the Turkes.



Printed in the yeare 1642.



Newes from Sally:

Of

A ſtrange Delivery of foure Engliſh Captives from the ſlavery of the Turkes.

ABout the beginning of *October* laſt, foure *Engliſh* Ships, the one from *Rye*, the other from *Baſtable*, the third from *Apſum*, and the fourth from *Dartmouth*, being bound homeward from Rochell, after a day and a nights ſayle, it was their fortune to meete with a Turkiſh

man of War of Sally, who being well provided, with ſmall reſiſtance tooke them (they being Merchants men and not for ſervice) carried them to Sally, where after ſome few daies arrivall, one of each Ship was ſold to a Merchant of Argier for Slaves, who having not opportunity of paſſage remained ſome dayes in Sally with his Slaves, in which time hee gave order that Shackles ſhould be made for each ſlave weighing fifty pound weight, but the Lord moſt graciouſly delivered them after this manner; viz. for being chained every night (as the cuſtome is) to an Iron Bar untill their Shackles were made, and in the day time imployd about the Towne, they found meanes to ſpeake with a Portugall ſlave concerning their eſcape, who aſſured them that if they could conveniently get out of the town, they might take their courſe along the ſea ſhore, and in three or foure houres they may recover a towne of the Spaniards, not diſtant from that place above eighteene miles; which having learn, tthey imploy their beſt indeavours for their eſcape, ſo that having gotten a peice

of

of Clay, and finding opportunity to make the impreſſion of the key of their Priſon in the aforeſaid clay, by which they made a wooden key, and making tryall found that it would ſtand them in ſtead ; the night before they ſhould have departed for Argier, and that their ſhackles ſhould have been put on, having got a ſtrong naile, they begun about twelve a clock to tamper with the lock which held the chaine to the iron barre, to which they were faſtened ; but having ſpent two houres, and not being able to pick the lock, deſpairing of their purpoſe, layd themſelves down to ſleep : but God putting into the heart of *Iames Cadman* (Maſter of that ſhip from Rye) once more to aſſay the lock, roſe up, and being next unto the lock, at the very firſt triall opened it ; which having done, opened the doore with the woodden key ; then comming to another doore, they eaſily lifted it off from the hooks with an iron bar which they there found ; ſo likewiſe a third doore, which lead them into the ſtreet. But mark the wonderfull works of the Lord, for all the time that this was a do-

ing, a dog continued barking in the houſe, which their Patron and another Turk never heard, although they lay the very next wall unto them. So being come into the ſtreet, the one having the iron bar, the other an axe, the third a ſtaffe, and the fourth an iron ladle (ſuch as they melt lead in) they ran preſently to the Towne wall, and leaped downe without any harme, it being eighteene foot high, and ſo took their way towards the ſhore, not meeting with any Scouts or Watch in all the way. After which, as the Portugall directed them, they run along the ſea-ſhore, in far more danger of the wild beaſts (which uſe to haunt thoſe places) than formerly they were of the Turk their Maſter; but God which delivered them out of the hands of the one, ſaved them alſo from the jawes of the other: For they met but with one wild Bore, who ſo ſoone as he had ſet eye on them, fled from them. They did heare in divers places the barking of a ſmall beaſt, which uſually followes the Lions, by which they gheſſed divers Lions were thereabout, but met with none. So with running,

ning, by break of day they obtained the Spaniſh Towne, where the Governour gave them noble entertainment, and within the ſpace of an houre, took them into a Turret, where hee ſhewed them 24 Turkiſh Horſe-men, which had purſued them; but God be praiſed, they were out of their reach. The Iron Bar, the Axe, and the Ladle, the Governour hanged up in the chiefe Church of the Towne, in memoriall of their ſtrange delivery. So having occaſion of paſſage for Cales, they came away from thence, and finding a Dover ſhip at Cales, came for England, where they now are to give God praiſe for their ſafe delivery.

FINIS.

BRITISH

Admirable Newes From IRELAND

Both good and true: viz.

First, A humble Petition to the Honourable Houses of Parliament, of divers Lords, Knights, and Gentlemen of the Kingdome of Ireland *now resident in* London.

Secondly, A true Coppy of a Letter sent from a Gentleman of worth in Ireland, *to a speciall friend of his, a Servant of great trust to the Kings Majesty: Importing joyfull Newes of a great overthrow given to the Rebells by Sir* Simon Harcot, *and Sir* Charles Coot.

Thirdly, A true Relation of all the first Occurrences and chiefest things of note, that hath hapned in Ireland *for a moneth past; being a true Coppy of a Letter sent to a Gentleman in* London, *and to one Master* Clay *in* Lombard-street: *dated the twenty fourth of* January. 1641.

Fourthly, Divers other matters worthy of note.

Printed at *London* for *Francis Coules.* 1641.

To the Honourable Knights, Citizens, and and Burgeſſes of the Commons Houſe of Parliament.

The humble Petition of the Lords, Knights, and Gentlemen of the Kingdome of Ireland *now in Towne,*

Humbly ſhewing,

THat your Petitioners have received many & particular advertiſements from all parts of the Kingdome of Ireland, which ſet forth the univerſall deſolations made in ſuch plantations of the Britiſh, both Engliſh and Scotch, wher eſoever the barbarous Iriſh Rebells have come, to the utter deſtruction both of the perſons there inhabiting, and extirpating of the reformed Proteſtant Religion there ſet up, through the Royall care and pietie of K. *James* of bleſſed Memorie, and his Majeſty that now is, and proſecuted by the great induſtrie and pious endevours of neare forty yeers travaile by thoſe who have ſpent their whole lives in reducing that Kingdome to Civility, which is now utterly deſolated, by the proceedings ſo matchleſſely cruell, that no age nor ſtorie can parallell their inhumanities; ſome whereof your Petitioners are informed have beene touched upon by advertiſements already brought to this Honourable Houſe, whereof there is ſo great variety, that volumnes were but little enough to containe the particulars; many thouſands

ſands of men, women, and children, lying mangled on the face of the earth, crying loud to God and their neighbour Kingdomes for reliefe againſt thoſe Monſters, whoſe Conſpiracy is now ſo univerſall, that ſmall ayds will be not onely inconſiderable to effect the worke. but a meanes to lengthen the warre, with the loſſe not onely of the treaſure applyed therein, but alſo of the perſons imployed, who being but few will be in danger to be given up to the cruelties of the Rebells, by that means (which God prevent) will they gaine not onely great acceſſe to their number, but (which is much more conſiderable) that experience in war and uſe of Armes, as may render them infinitely more able to make reſiſtance againſt the hereafter ſupplies; theſe particulars your Petitioners, out of the deep ſence they have of the calamities incumbent to that, and in danger to fall on this Kingdome, with all humility crave leave to preſent; moſt humbly deſiring, that in purſuance of the zeale, and fervency already ſhewn to the glory and worſhip of God, of the Honour and Renowne of His moſt Excellent Majeſtie (both which are now ſtrongly aſſaulted and puſht at) and out of the tender commiſeration already expreſt for the relreſe of that bleeding Kingdome;

That this Honourable Aſſembly will repreſent ſuch prevalent arguments to his Sacred Majeſty, and the Houſe of Peeres, that the 10000. men tendred by the Kingdom of Scotland and accepted of by this Honourable Aſſembly, may be ſpeedily ordered to reſort unto *Vlſter*: Not but that we doe alſo deſire there may be as great a proportion of Souldiers ſent out of this Kingdome, as ſoon as they can be prepared, if ſo it may pleaſe his Majeſtie and both Houſes of Parliament, the contagion of rebellion in *Ireland* having ſpread it ſelfe over ſo many other parts of the Kingdome, and yet dayly more and more increaſing, as will require the ſervice of thoſe who ſhall be ſent out out of England for the ſubduall of the Rebells, and comfort of his Majeſties good ſubjects in the other Provinces.

But foraſmuch as your Petitioners many of whoſe whole eſtates, and ſome of whoſe wives, children, and neereſt kindred and friends are already in the hands and poſſeſſion of thoſe barbarous and bloody Rebels of Vlſter, and that they may have more then ordinary cauſe to feare, that the remaining

ning Proteſtant party, together with the important Towns of Carickfargus, London-Derry and Colerane, being the chiefe Bulwarks and Fortreſſes of that province, may for want of ſpeedieſt reliefe be ſurpriſed and deſtroyed, and by that meanes the reſt of the Kingdome extreamely endangered, to the irreparable dammage and diſcomfort of his Majeſty, and all his good and loyall Subjects of all his dominions; Therefore your Petitioners doe moſt inſtantly ſupplicate this Honourable Aſſembly, to endeavour the haſtning thither with all poſſible expedition the ten thouſand men out of Scotland, whoſe aſſiſtance being within three houres ſaile, may be ſooneſt conveyed, and whoſe conſtitutions will notably match with the rebels, being well able (as many of theſe petitioners have knowne by former experience) to follow them through the bogs and Mooriſh places (frequent in thoſe parts) during the winter ſeaſon, which other ſupplies poſſibly may not bee ſo fit for at this preſent; This number added to thoſe raiſed and to be raiſed in thoſe parts (through Gods bleſſing) may ſoone checke theſe inſolencies, and contribute much for reducing that Kingdome to due obedience, and yeeld unſpeakable comfort, and reliefe to many thouſand diſconſolate bleeding proteſtant ſoules, who have long languiſhed in expectation of aide from that and this Kingdome, the longer retarding whereof will carry loud cries to heaven againſt thoſe who cauſe the ſame.

And your Petitioners ſhall pray, &c.

Adam Viſcount *Loftus*.
Thomas Lord *Folliot*.
Henry Lord *Blayney*.
Robert Lord *Digby*.
Theodore Lord *Dooneraile*.
Francis Lord *Mountmarres*.
Sir *George Blundell* Baronet.
Sir *Edward Loftus* Knight.
Sir *Faithfull Forteſcue* Knight.
Sir *John Clatworthy* Knight.
Sir *Robert King* Knight,
Sir *Rob. Parkhurſt* Knight.
Arthur Anneſley Eſquire.
Robert Wallop Eſquire.
Richard Fitz-Gerald Eſq.
Arthur Jones Eſquire.
John Moore Eſquire.
Nicolas Loftus Eſquire.
Ralph Whiſtler Eſquire.
Richard Perkins.
John Davis.

A true Coppy of a Letter ſent from a Gentleman of worth in *Ireland*, to a ſpeciall friend of his, a Servant of great truſt to the Kings Majeſty.

Importing joyfull Newes of a great overthrow given to the Rebels.

Dublin 16. Jan. 1641.

TRedah *was releived on Tueſday night laſt by the two Pinnaces ſent from hence, and in happy time, for they were almoſt at their laſt morſell: The Pinnaces enjoyed ſo faire a wind and ſo full a ſpring-tide, that the Rebels could not poſſibly prevent their comming in. That night, in conjecture that the Defendants within the Towne, would be overjoyed with their new reliefe, Captaine* Fox *undermined a part of the Wall which was moſt weake, which Sir* Henry Tichbourn *beheld all the time of their worke untill the breach was made and two hundred entred; and when as Sir* Henry *perceived as many as hee could maſter, he fell upon them and cut off all but eight men, who hardly eſcaped; their Captaine was killed, many were ſlaine the day after.*

Philip O-Reyley, *an Arch-Rebell, and a man very mighty amongſt them, is taken and hanged.*

The Lord of Dungarvon *hath brought in Armes for five hundred foot and one hundred and twenty Horſe out of England into Youghall, and twenty Barrells of powder, part whereof is ſent to Duncarvon, to the aide of the Lord of Eſmond, who is beſeiged, and ſuſpected for a Rebell: That Fort is well ſtored with braſſe Ordnance, and like to become the greater loſſe.*

The Lord Dungarvon, *the Lord* Braughill, *and Sir* William Court-

Country, *with a convenient Force, adjoyned to the Lord Preſident of Munſter, who hath ſixteene hundred foot, and foure hundred Horſe at command, ſo as if the Lord* Muskerie, *and the Lord* Roch *ſtand firme, though yet ſtir not, there will be no feare of the Rebels in that Province.*

Sir Philip O-Neale, *on Tueſday night came to* Tredagh *with one thouſand foot, and two hundred Horſe.*

Our numbers yet are ſo few, till further aide come out of England, that it will be hazardous to adventure any part thereof, unleſſe upon certain ground and good advantages; for if we ſhould receive a blow, the whole Kingdom might be endangered.

The Townes neare the Mountaines, where Luke O-Toole *and others kept their rendevous, are all ſackt and burnt: they fly at the voice of an Army in divers places. God granting peace in England, there is no feare of War in Ireland.*

Iriſh Occurrences.

THe certaine newes wee have, That laſt weeke on Thurſday Captaine *Barkley* entred with his Pinace and three more into the river of Tredagh, and found it halfe barr'd with Boats, and a great chain, which he ſuddenly burſt, and made that work uſeleſſe; The towne is relieved with good ſtore of meale and other proviſion, and Captaine *Barkley* came to Dublin on Wedneſday laſt; but I muſt tell you, on his way homewards hee burnt the towne called Skeris, and got there ſome plate and other good ſtuffe.

At the time of the relief, one Captaine *Fox* entred the towne by permiſſion of Sir *Henry Titchburne*, with two hundred men, and came as far as the high Croſſe, and there proclaimed the towne was his; but in an inſtant Sir *Henry Titchburne* gave him the ſalutation of a Souldier, for he and all his men were laid dead on the place, and the reſt of the Rebels durſt not venture any further. It is ſaid by thoſe that left

left Dublin on Wednesday last, That Sir *Henry* on Saturday last sallied out and killed three hundred. It may be so. Since this, some Troops of Horse went to Donboyne, seven miles from Dublin, in Meath; and burnt it; the mighty Generall *Fingalle* not daring to venture his person in the relieſe: the Souldiers brought from thence foure hundred Cowes, much other Cattell, and much goods. Horses are deere in Dublin, yet two shillings will set hard to get a good Nagg, plate for two shillings six pence the ounce, a merry world at Dublin.

We have a Letter from Sir *Maurice Euſtace*, That a great Party of Wicklow, Kildare, and Carlogh lye at Ratchcoole, but those that came forth on Wednesday last here no such thing. Sir *Charles Coote* has been that way since, and hath burnt Clandarkan neere Bellamount, a great towne, and some other townes.

From Munſter the intelligence is, the Lord *Dungarvan* is landed with Armes and Munition, and is gone towards the Fort of Duncannon, in hope to relieve it, wherein the Lord *Eſmund* is, which if it be given up, will be a fault in him, his son Sir *Thomas Eſmund* is turned Papiſt, and out certainly in rebellion.

The Lord Viſcount *Mountgarret*, and the Lord of Ikerryn, and the reſt of the Lords, except *Muſcrey* and *Roch*, are out in Munſter.

Kilkenny hath taken it selfe, where my Lord *Mountgarret* is Governour for the Rebels.

The Earle of Cork is at Yoghall with 600 Foot, and some Horse, to preserve that place for the Engliſh landing.

As for Waterford it hath taken it selfe also.

From Munſter, the Engliſh have sent to Scotland to buy 2500 pounds Arms which are now with them. Wee have no more newes from them. If we had some ships from the coaſt of Munſter, they might prevent inconveniences, and burne townes that are in rebellion. I know it will terrifie them much, and put despaire in their minds, that succours cauuot well come, but be taken.

FINIS.



12

THE Papists Petition IN ENGLAND.

TO

Their Diabolicall Center of Impiety the POPE.

Or their glory,
in a story,
Wherein they sit,
and Pumpe for wit.

LONDON,
Printed for *John Hammond.* 1642.

THE

Papist's Protection

IN

ENGLAND

TO

Their Diabolical Center of Unity

the POPE.

Or a Survey

of

the Popish Religion

and Interest in

ENGLAND.

TO their Right Honorable and adored Polititian the *POPE*, grand *PLVTO* his enſigne bearer here upon earth, to whoſe hand we the poore diſtreſſed Catholick Babylonians preſent our petitionary deſires for removall of our grievances

Sheweth,

THat our preſent miſeries growing intollerably through the ſtubborn perverſneſſe of the Proteſtant party in their heretickall opinions, to confute whom we confound our ſelves and againſt whom the devill himſelf hath no power, his agents here having tryed ſo much of their diabolicall experience ſtill proving inutile and to no purpoſe that they are or will be ſoon tyred without ſome ſudden relief from your holineſſe, and your diſhonourable counſell, for we are ſo dry drawn through the miſpriſion of our inventions, that we daily pump for wit and go without it, Dreſſe plots, and prove ſo bad cooks, that the ſawce is ſo hot we ſcarce dare lick our own fingers after them: Our fortunes being as pernicious as Demonick Sproovoyſe your Holineſſes ropemaker, who ſtudyed all his time the art, and the firſt halter he made hang-

ed himself: the times are grown so bad, and the hereticks so cunning, that *Reynold* himself with all his subtiltie and the *Roe* with all swiftnesse may be hanged both to ether, as for example *Tyburn* hath already claimed both their bodies as due, and *Gregory* that cayriffe executioner their outside while the better part is gone to purgatorie before us, what hopes have we when we see our primogeniture and first producers of our Religion to fail and fall so before us, Our warriours and chief defendants are taken prisoners, none daring bear arms but such as deny us and our Religion, but oh our distresses, miseries and incomparable sorrows when we but consider the unworthy misusage of our dear friend Canterbury, who of himself would have been a sufficient powdering tubb to have salted the whole sect of Protestants whose industrious vigilancy over them, and sedulous indulgence towards are beyond expression, and exceed all former authours: there never durst an able Protestant Minister shew his face in the pulpit, but he stopt this mouth for fear he should speak blasphemy, and for us in those happy dayes we had almost got the Church-government into our hands, but it is now otherwise.

Our friends are fast
Our loves are past.
O hone, O hone.

These

Theſe are the ſubſtance of our humble petitions of which we deſire and quotidially expect the releaſe of theſe our grievances by your holineſſe, and we in the mean time ſhall repeat ten thouſand *Aue Maries* for the proſpering of your moſt demonicall counſels againſt this kingdome.

Your Holineſſes Petitioners
ſtill praying, &c.

The Popes anſwer to the PETITION.

We have peruſed your petition preſented unto us, where we finde ſufficient occaſion produced of a ſympathy and fellow-feeling of our miſeries, ſorry we are to heare of your diſaſtaſters, but much more wonder how they dare contradict our deſignes: I have thought good to ſend an Excommunication againſt them from our Holineſſe, to make them underſtand what it is to diſpleaſe our infernal power, & as for our true noble friends, and unſanctifyed brethren whom theſe wicked ſchiſmaticks have put to death, for proceeding in our faith to the inlarging of our demonicall government, we have cut their iourney ſhort who leaving Purgatory on the left hand, are gone to the ſatanicall dominions in embaſſage for our Holineſſe, whoſe return was ſuddenly expected to bring his counſell from

great Demon king of Acheron and Phlegethon whose counsell will be pernitiously welcome and sufficient to direct us what to plot against your and our enemies: But as for Canterbury our subsequent, or Pope Maximus in England, and all his 12 brethren in the Royall palace of the Tower, wee have been searching the Magazine of great Pluto, for to invent some way of deliverance, who in respect of their dutifull labours towards him and us, hath promised to take them into his consideration, and by Magicke arts to take them invisibly in a cloud, and send them by some of his agents to the Devil, where their entertainment shall be according as they have deserved: Our Counsell is, to be valliant in your conspiracies, upon the which you have our blessings, Demons assistance, Babells prayers, and continuall Sin-offerings upon our Antichristian Altars, for your prosperous proceedings.

The Tenor of the Excommunication, sent by the POPE, against his adversaries in ENGLAND.

VRBANVS *Authoritate Diabolica totius orbe Primas & Metopolitanus dilecte nobis in demone &c.* That all those that denie to adhere and joyne with

us in our designes, and have been hinderances hitherto, shall be excommunicated out of the Church, and be denyed entrance into our infernall Kingdome. Subscribed at our Pallace of Babell, in the Citie of Rome, *Decimo die Tridemiter. Anno. Peccandi* 1598.

Signum et Sigillum, Vrbanum Foule-evill.

The Devills Counsell to the Pope, for removall of grievances, subscribed by his Holinesse.

OVR Right and Welbeloved Sonne, Wee in our Infernall habitation, understanding of your industrious care and endeavors for the inlarging of our Kingdoms, and the daily misfortunes crossing your designes, and have thought good to adde my counsell and assistance, which is this that you not onely Excommunicate the Rebells, but also provide means to cut them off by some damnable plot, by your adherents amongst them, confiscate their pernicious Parliament, destroy and put to the sword the principall men thereof, confound them in their devices by civill mutinies, and favour them no more, as we have done by missing so faire an opportunitie at the Parliament House, and not putting our intended devices in agitation by

Pow-

Powder works raiſing an army of our faction againſt them in hoſtile manner in this Kingdome. Let none feare to venture life and limbe in this our expedition of ſervice, for in ſo doing, they ſhall gaine a Saints place in our Kingdome, be canonized here upon earth, and their memoriall never be blotted out of our demonick memorie: Their names ſhall be inſerted in our Chronickle to their everlaſting honour; Doe thou therefore deere Sonne, ſtirre them up to this deſigne, and grant them a diſpenſation to animate them therein, and in ſo doing, thou ſhalt ſhew thy ſelfe our loyall Servant, and in the end receive thy Iuſt reward in my infernall Kingdome.

The POPES *Anſwere.*

NOBLE Liege; wee give Laud to you for your counſiliatory indeavours, and will put it ſpeedily in practiſe; wherewith they withdrew, and parted to conſider further.

FINIS.

13

THREE PETITIONS

THE ONE,

Of the Inhabitants of the Towne of COLCHESTER:

The other Two,

OF THE COVNTY OF ESSEX.

These Petitions were brought by many Thousands of the County of ESSEX, and was accepted the 20. of *January*, into both Houses of *Parliament.*

Published by Order to prevent false Coppies.

London, Printed for *Benjamin Allen*, 1642.

TO THE RIGHT HONORABLE

the Knights, Citizens, and Burgeſſes, in the Commons Houſe of Parliament now Aſſembled.

The Humble Petition of the Major, Aldermen, and other the Inhabitants of the Towne of COLCHESTER.

Sheweth

THat Your Petitioners doe acknowledge your ſingular and ſucceſſeful paines and endeavours, as an happy meanes for the diſ-burthening of us, of many grievances already: All which doth cauſe in your Petitioners an aſſured confidence of your reall and further intentions, for a compleat reformation of all ſuch abuſes as are crept into Church and Common-wealth.

Nevertheleſſe, May it pleaſe this Honourable Court, your Petitioners cannot enjoy their much deſired reformation in Religion, but are very fearefull that our Conſciences, as formerly, ſhall hereafter be inthralled and burthened, and our Liberties and Eſtates endangered; By Biſhops, Chancellours, Archdeacons, Commiſſaries, and their Officials, together with the Cannons, Conſtitutions, Ceremonies, and Service Booke; And as dependances on theſe we ſhal ſtil be troubled with Idle, Double-benificed, Scandalous, and ignorant Miniſters, who have not onely bin careleſſe of the duty required of them, but alſo in their places, very troubleſome and vexatious.

And howsoever we well perceive that the good in-

penſions of this Honourable Aſſembly are, that wee ſhould enjoy the Liberty of our Conſciences and Tradings: Yet notwithſtanding we finde the Trade of Clothing, and new Drapery, upon which the livelihoods of many Thouſands, men, women, and children in this Towne doe depend, to be almoſt wholly decayed, and poverty aboundantly to grow upon us. Which is occaſioned, as we Humbly conceive, by the high breaches of the Priviledges of Parliament, and the want of a thorow reformation in matters of Religion, which we conceive have been hindred by the oppoſitions made thereunto by the Biſhops and Popiſh Lords, and by the inſolencies of Papiſts in this Land, and the outragious cruelties of the Rebels in *Ireland*.

It is therefore moſt humbly prayed, that this Honourable Aſſembly would be pleaſed, with their unwearied and ſerious Zeale, to redreſſe the aforeſaid greevances in Church and State; And that according to your pious determinations, expreſſed in your late *Remonſtrance*, a Diſcipline and Government may bee eſtabliſhed according to the Word of God.

They do likewiſe humbly Pray, That there may ſome conſiderations be had, about the Fortifying of the Towne, the Block-houſe, and Out-workes, being at this time wholly ruinated and decayed, The Guns without Carriages, and no man hath the care or charge of them: And beſides, the Inhabitants, by reaſon of the great decay of Trade are altogether diſabled, at their owne charge to furniſh themſelves with ſuch quantities of Ammunition and Powder, as is neceſſary for the defence of ſo great a Port Towne, the looſing

loosing of which would apparently indanger the whole County.

And your Petitioners shall pray to the Almighty for your speedy and happy successe, and shall not faile (according to our late Protestation) to maintaine and defend with our lives and estates the truth of Religion, the Kings Majesty and High Court of Parliament, in their rights and liberties against all cunning and open Opposers.

To the Right honourable the House of Peeres.

The humble Petition, of sundry of the Knights, Gentlemen, and Inhabitants, of the County of *Essex*, in their owne names, and in the behalfe of many others.

Most humbly sheweth,

THat wee are truly sensible of, and dayly thankefull for, your care, and paines (with the house of Commons) for the setling of Church and State, and though that the reformation which is desired, bee much retarded, and your endeavours in a great measure made abortive, by the Counsels, and practises of the malignant party of Prelates, and Popish Lords, yet your indefatigable labours, We with all thankefulnesse most humble acknowledge, and wee doe in all humility, represent to your most honourable

ble conſideration; Our remaining feares and grievances, ariſing from the delayes of helpe to our brethren of *Ireland*, whereby they dayly lie under many inhumane villanies, and barbarous cruelties: The feares from the Tower of *London*, (the magazine of the Kingdome) which is intruſted in unknowne hands, and with one, whom wee cannot confide in; The defect of the armes, of our trained bands, which were not long ſince taken away, whereby a Maritimate County, is in part left unarmed. The putting ſome of our Gentlemen, out of the commiſſion for the peace, becauſe they would not ſerve the turne of preſent times. The not executing of Prieſts, condemned by law, whereby that party, are growne more inſolent, ſeeing that juſtice againſt them is ſtopped, (even in the time of Parliament,) though they are delinquents in the higheſt kind; The Prelates, and Popiſh Lords, ſtill ſitting and voting, in your houſe. A thing (as wee conceive) moſt incompatible to the office of the one, and no-wiſe fit to bee allowed to the other. And laſtly, our feares are, from the unparalell'd breaches, of the liberties of Parliament, which are the ſtrength and ſafety of your body, and the inheritance of the Subject; all which do cauſe ſuch decay of a clothing and farming, (the two trades of our County, whereby the multitudes of our people have lived) that wee tremble to thinke, what may follow thereupon.

Moſt humbly praying, that bleeding *Ireland*, may bee ſpeedily and ſtrongly relieved. The Tower of *London*, may bee committed to ſafe hands; The armes

armes of trained bands, repaired and truſted with able and approved Perſons. That the County may bee put into a poſture of defence, both by land and ſea. The Gentlemen, which have beene (for their faithfulneſſe) put out of commiſſion may bee reſtored; the condemned Prieſts executed. The Prelates and Popiſh Lords, may bee excluded your Houſe. The priviledges of Parliament, may bee fully aſſured and the worthy members of it (who have in an unheard of illegall way, beene endangered) may be vindicated and receive reparation.

And your Petitioners doe reſolve in all juſt and honourable wayes, (according to our late Proteſtation) to maintaine the Perſons and Priviledges of this Honourable Parliament, with our lives and eſtates, againſt the enemies of God, the King, and State, and humbly pray, &c.

To the Honourable, the Knights, Citizens, and Burgeſſes, of the Houſe of Commons, in the High Court of Parliament.

The humble Petition of the Knights, Gentlemen, Miniſters, and other Inhabitants of the County of *Eſſex*.

Sheweth,

TO this Honourable Houſe, that wee are truly ſenſible of your great care and extraordinary endea-

endeavours to ſettle our Religion and peace, and dayly bleſſe God Almighty, and the Kings Majeſty, the Peeres, and this honourable Aſſembly for the ſame. And wee doe further in all humility repreſent to your honourable conſideration, that notwithſtanding your aboundant care and induſtry, wee doe ſtill apprehend a great ſtop of reformation in matters of Religion, and our ſelves together with you, and the whole Kingdome to bee in great danger from the Papiſts and other ill-affected Perſons, who are every where very inſolent, and ready to act the parts of thoſe ſavage Bloud-ſuckers in *Ireland*, if they be not ſpeedily prevented; By meanes, whereof our tradings, eſpecially of clothing and farming, grow apace to ſo great a damp, as many thouſands are like to come to ſuddaine want: Nor can wee expect any redreſſe thereof, unleſſe the Biſhops and Popiſh Lords be removed out of the Houſe of Peers.

Therefore wee humbly pray, that you would earneſtly mediate with his Majeſty and the Houſe of Peeres, that our brethren in *Ireland* may bee ſpeedily relieved; The Papiſts throughout this Kingdome may bee diſarmed; and the Kingdome be put into ſuch a warlike poſture, for defence, as may be for its ſafety: And that the Biſhops and Popiſh Lords who (as wee conceive) have hindred the ſucceſſe of your Godly endeavours, may bee excluded the Houſe of Peeres; Not doubting, but that then our Petitions formerly preſented to this Houſe, will recieve the more full and ſpeedy anſwer.

And your Petitioners (reſolving in all juſt and honourable wayes (according to our late Proteſtation) to aſſiſt you in your rights and priviledges with our eſtates and lives againſt the enemies of God, the King, and State; humbly pray, &c.

FINIS.

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A MESSAGE OF THANKES

DELIVERED TO THE LORDS, COMMISSIONERS for *Scotland*, by Mr. PYM, from the House of COMMONS, on Saturday the 22. of JANUARY, *Anno Domini*, 1641.



LONDON,
Printed by *R. Oulton* & *G. Dexter*, for *William Larnar*, 1642.



THE MESSAGE

A MESSAGE OF THANKES

Delivered

To the Lords, Commissioners for Scotland, by Mr. Pym.

My Lords,

WE are commanded by the Knights, Citizens, and Burgesses, of the House of *Commons*, now Assembled in this present *Parliament*, in the name of themselves and the whole Commons of *England*, to present to you their hearty and affectionat thanks for your wise Counsells and faithfull advice given to his sacred Majesty, for the appeasing and removing of the present destraction and distempers of this State.

My Lords,

The House of *Commons* are very sensible, and doe

 tenderly

tenderly and affectionatly conſider, that this your dutifull and faithfull adviſe, is a large teſtimony of your fidelitie to the King, affection to this State, and of wiſdome, for honour, ſecuritie and peace of his Majeſty, and both Kingdomes, and not only very acceptable to this Houſe, but likewiſe of great advantage to both Nations.

They cleerely perceive, you rightly underſtand the cauſes of our diſtempers, and your carefull indeavors to complie with them in the quieting and removing of the ſame: That the Brotherly Communion lately confirmed by both Parliaments of *England* and *Scotland*, binde them both to maintaine the peace and liberties of one another, being highly concerned equally therein, as the aſſured meanes of the ſafety and preſervation of both, and being ſo united, the diſturbance of the one muſt needs diſquiet and diſtemper the peace of the other, as hath bin often acknowledged by them both. They are likewiſe ſenſible that thoſe waies which you in your wiſedomes have adviſed his Majeſty to take, are the only meanes to ſettle peace and unity in this Kingdome, which are,

Firſt, to indeavour to procure a right underſtanding betweene his Majeſty and his people, by which his Majeſty may truly underſtand the reall cauſes of theſe diſturbances, and who are the Authors thereof, who are his faithfull and loyall Subjects, who are his faithfull and dutifull Councellors and who not, by this meanes ſhall the Brotherly affection begun betwixt the two Nations, be confirmed by all ſuch meanes as may tend to the glory of GOD, and peace of the CHURCH and State of both Kingdomes, will their unity be advanced

and

and al miſtakes and jealouſies which may ariſe betwixt his Majeſty and this Kingdome, be removed, and the eſtabliſhment of the affaires and quiet of the ſame, ſetled in ſuch a manner as may be the perpetuall peace and tranquility of the ſame; the liberties and priviledges of his Majeſties Subjects freely injoyed under his royall Scepter which is the moſt aſſured Foundation of his Majeſties honour and greatneſſe of the ſecurity of his royall perſon, Crowne and dignity.

Secondly, the removall and prevention of all ſuch plots and practiſes which they conceive are entertained by the Papiſts, Prelates, and their adherents, whoſe aime in all theſe troubles hath bin not only to prevent all further Reformation, but alſo to ſubvert the puritie and truth of Religion within all his Majeſties Kingdomes, for which end their conſtant indeavours have been to ſtirre up diviſion betwixt his Majeſtie and his people, by their queſtioning the Authority of *Parliaments* and the Lawfull liberties of the Subjects, and really weakening his Majeſties power and authority royall, upon pretence of defending the ſame, which miſchievous Counſells, Conſpiracies and Attempts, hath produced theſe diſtempers in his Majeſties Kingdomes of *England* and *Ireland*.

Thirdly, that his Majeſtie would be pleaſed to have recourſe only to the ſound and faithfull adviſe of his Parliament, and to depend thereupon as the aſſured and happy meanes to eſtabliſh the proſperity and quiet of this Kingdome, and in his Royall wiſdome to conſider and prevent theſe Apprehenſions of feare which may poſſeſſe the hearts of his Majeſties Subjects in his Majeſtie, other Kingdomes if they ſhall conceive

the Authority of Parliaments, and the Rights and Liberties of the Subjects to be here called in queſtion.

My LORDS,

Theſe your faithfull and Loyall propoſitions is the greateſt demonſtration of your affections faithfully united and devoted to the ſecuritie of his Majeſty, and your hearty wiſhes and deſires of the peace and proſperitie, aſwell of his Majeſties Kingdom of ENGLAND as SCOTLAND and IRELAND, theſe propoſitions, have bin the only indeavours and intentions of his Majeſties high Court of Parliament, to effect and make manifeſt to all men; And in any other meanes whatſoever that ſhall by you be conceived neceſſary to the compoſeing and ſetling of theſe preſent diſtractions, they declare themſelves deſirous to have the ſame communicated unto them, and they ſhall be right joyfull and thankfull therefore, and will willingly and cheerfully joyne with you in the ſame.

FINIS.

15

THE SEVEN

WOMEN CONFESSORS,

OR A

DISCOVERY

OF THE

Seuen white Divels which liued at *Queen-ſtreet* in *Coven-Garden*.

VIZ.

Katherine Wels,
Suſan Baker,
Anne Parker,
Katherine Smith,
Elinor Hall,
Mary Iones,
Dorathy Marſh.

WHOSE

ARTICLES ARE HEREIN DECLARED, AND their mad pranks preſented to the view of the World.

DISCOVERED

By *John Stockden* a Yeoman. Jan. 22. 1642.

London. Printed for *John Smith*.

WOMEN'S
CONFESSION
DISCOVERY

THE SEVEN

WOMEN

Confeſsors.

OR,

A DISCOVERIE

OF THE SEVEN WHITE

Divels, which lived at *Queen-ſtreet* in *Coven-garden.*



ROman Papiſts are daily complain'd of, their names of late have bin ſo odious unto each Proteſtant, that they cry up and down *England, down with them down with them.*

Nor is their cry unjuſt, ſo many diſtracti-ons by them being cauſed, *Ieſuits*, *Prieſts*, and *Friers*, were once in *England*, as plenty as *Patentees*, *Promooters*, or double feed *Attor-nies*. At which, was very much murmuring, many juſt reaſons being given to the *Parlia-ment* how prejudiciall their ſtaying would be to the kingdome.

Whereupon the Honourable Court of *Par-liament* took it into their wiſe conſiderations, and one of the firſt things which they eſtabli-ſhed was their baniſhment, againſt the time ſpecified in the *Proclamation*, and thoſe which were found ſlack in obeying the aforeſaid *Proclamation*, were to ſuffer according to the Lawes of *England*: ſome were ſuppos'd to fly away, but many were known to be left be-hind, wherof one is executed, and eight at this time are priſoners in New-gate. Not one of them being uncondemned: one of which was tryed upon Munday being the 17. day of Jan. who being called to the Bar, he was asked whi-ther he were a Jeſuit or no: at which he ſee-med to anſwer with a puſh, why was I b ought hi her elſe; yes, I confeſſe to you all, that I have bin a Jeſuit above thirty years, and ſay unto you all, I think in my conſcience that there is no ſuch law, is to condemn a man for his conſcience.

Wherupon a Jury was called, who ſat up-

on him, guilty of death: whereupon hee was condemned to be drawn, hang'd and quarter'd, at which he ſeem'd not ſo much as to change his countenance, hoping to be reprieved as the rest before were.

But leaving him to his fortunes: by all good womens favours, I will treat of a late Diſcovery of ſome women Confeſſors, whoſe title although it be rude, yet is this Relation true.

Some certain women belonging to the Popiſh crew, perceiving that *Ieſuits*, *Prieſts*, nor *Fryers* did dare publickly to ſhew their faces, impudently reſolved to ſupply their places, and privatly proclaimed themſelves Confeſſors, ordained by Father *Ciprian*, their abode was in Queen-ſtreet at Coven-garden.

Unto whom did daily many aſſemble themſelves, not onely for abſolution, but diſtraction.

II

Their Names are theſe:

Katherin Wels,	I	*Elinor Hall*,
Suſan Baker,		*Maior Iones*,
Anne Parker,		*Dorathie Marſh*.
Katherin Smith,		

VI

The manner of their abſolution was thus.

He

He or shewhich came to be confeſſed, brought a piece of ſilver in hand, which was paid as an offering to the chiefe Matron *Katherine Wels*, then of all the ſeven might he chuſe his Confeſſor, which goes preſently into a room with them or her, but this by the way muſt be made known, that amongſt theſe ſeven female Confeſſors was there but one old woman, which was Miſtris *Wels*, the other young and handſome.

Either of which being privately confeſſing one, it was ten to one (unleſſe ſhe knew him well) if ſhe did not make him confeſſe that his purſe was gone: and to come thither to complain for it, no man durſt, for fear of a good-Fridays whipping out of Lent; for why, each of them were ſworn to keep theſe Articles.

I.

FIrſt, never to declare anything to Hereticks, which belong to their ſacred Order.

II.

Secondly, never again to come unto them, unleſſe in the dark.

III.

Thirdly, that he ſhould not queſtion their holy Authoritie.

IV.

Fourthly, that wickedneſſe was never committed in that houſe.

Fifthly

V.

Fiftly, to confeſſe all things to them, nothing being hid.

VI.

Sixtly, never to be confeſſed, by any man afterwards.

And laſtly, if it were his fortune to ingender with any of the female Confeſſors, not to tell it to any of the reſt.

And ſo the Pope muſt help him: by which way they ſtuffe their purſes with gold, and their bellies with children, and then did they againſt their wils forſake their cheating Nunnery, the chiefe cauſe being diſcovered, by *John Stockden*, a plain Country fellow, who was willing to have a wench, but not to ſwear to their Articles.

FINIS.

FINIS.

MANY

WONDERFVL

AND

VERY REMAKEABLE PASSAGES, VVHICH HATH

come to passe within the Memorie of Man here in this our Nation.

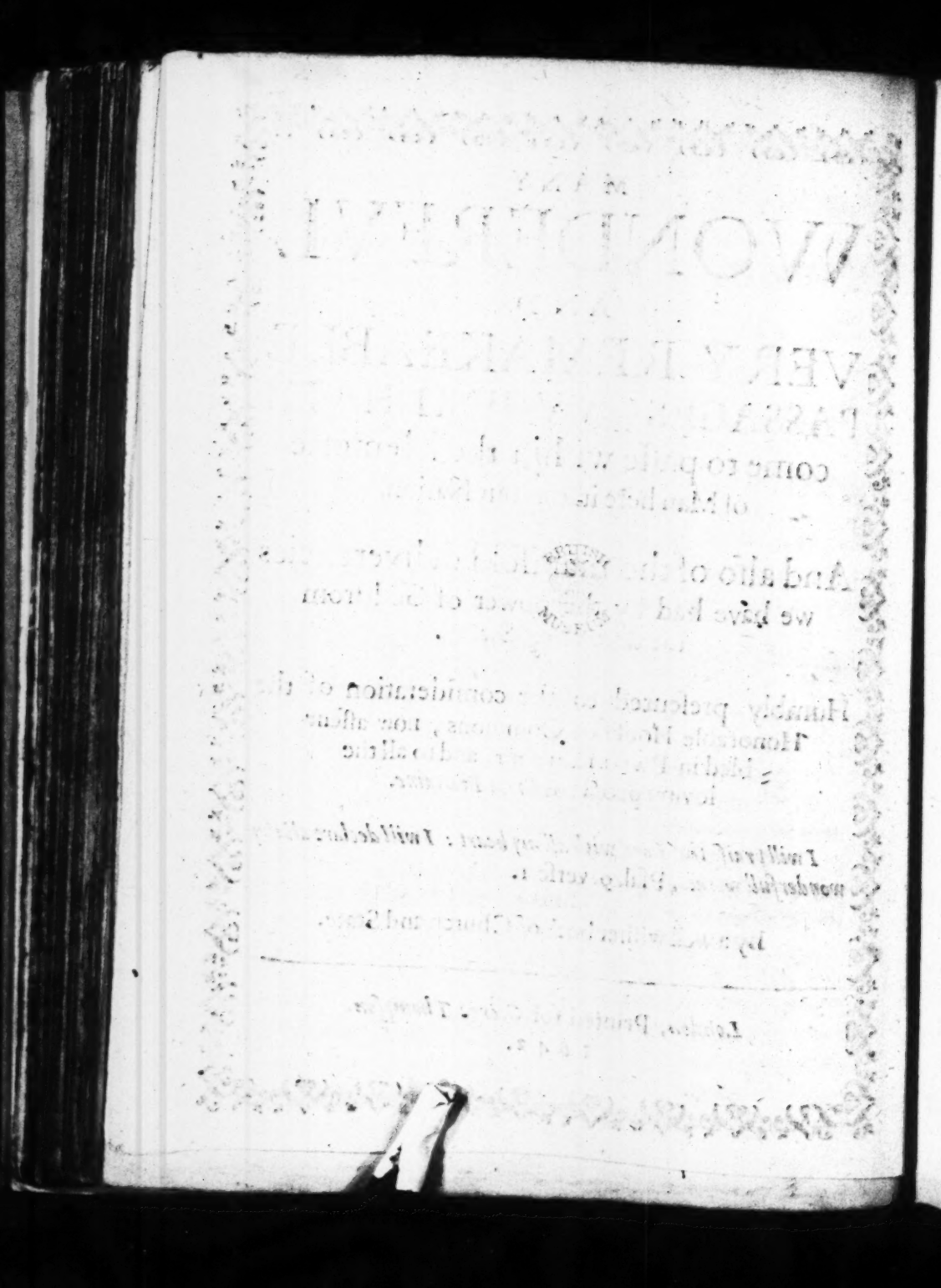
And also of the manifold deliverencies we have had by the power of God from the devowring Sword.

Humbly presented to the consideration of the Honorable House of Commons, now assembled in PARLIAMENT, and to all the loving people of *Great Brittaine.*

I will praise the Lord with all my heart: I will declare all thy wonderfull workes, Psal. 9. verse 1.

By a well wisher both of Church and State.

London, Printed for *George Thompson.*
1642.



Wonderfull Deliverances of *England* from the Sword since the memory of Man.

By the Power of GOD onely, to whom be Praise.

THe first was in the yeare of our Lord Christ 1588. When the Pope & the King of *Spaine* with his invinsible Navie (so called by them) consisting of 160. great shipps of Warre, with Men and Ammunition for 40000. land Souldiers, did attempt to invade this Land: with whom our Navie consisting of but 50. *English* shipps and 30 Dutch under conduct of *Charles* Earle of *Nottingham*, Sir *Francis Drake*, and sir *Martine Furbisher*, did meete (not farre from the Coast of *Plymouth*) & fought with them valiantly (although they were much inferiour in Number and strength unto them) for the space of two dayes and more, untill they came over against *Callis*, where the Spaniard expected to meet an other fleet with 30000. more land forces from the Duke of *Parma* the Generall for the King of *Spaine* in the *Low-Countries*, where at *Callis* the *Spanish* Fleet remained at Ancor, untill it pleased God to put into the minde of Sir *Frances Drake* to set 3 old shipps or Hoyes stuffed with combustible matter, and set them on Sea in the Tide way, and they drave with the tyde upon the *Spanish* Navie being at Ancor in forme of a halfe Moone, upon the suddaine view whereof, every *Spanish* Ship did thinke himselfe in danger, and every one cut their Cables to give roome to the burning shippes, whereat the English ships

taking advantage of the Southerly windes, did ſoyne moſt corragiouſly, and followed them Northwards two dayes, when and where the LORD OF HOSTS by a ſtormie winde ſent them beyond & among the Iſles *Orcades*, where they periſhed to their great confuſion, in ſo much as ſcarce 20. of 160. returned home to *Spaine*: And thus by the mighty hand of the Lord *England* was delivered under the conduct of the aforeſaid Commanders, and aſſiſtance of the Noble Sea-men of *England* and *Holland*, ſuch as is the Honorable Lord *Sſſeild* Earle of *Moligrave*, *William* Lord *Harvie*, and poore *Mathew Dale* now one of *Suttons Hoſpitall* being yet living eye witneſſes of that great deliverance of God, to whom be everlaſting praiſe.

The ſecond was in the yeare of our Lord 1597. being the yeare after *Cales* voyage: at what time *Robert* Earle of *Eſſex*, *Thomas* Lord *Howard*, and Sir *Walter Raghly* had the command of 100. Shipps *Engliſh* and *Dtch*, with all the valiant active Gentrie of *England*, being put to Sea, for ſome great deſigne againſt the profeſſed enemie of *Spaine*, in the Bay of *Portugall* meeting with a croſſe winde were driven backe to *Plymouth* (as it were ſent to ſecure Home) where being repaired of the Sea loſſes, they put to ſea againe; and caſting by the land of *Portugall*, taking ſome *Orange Carvills* were advertiſed by them that there was an Hundred ſaile of great ſhippes of warre *Spaniſh* and *Eaſterlings* prepared at the *Groyne*, and lay cloſe moored up under the Caſtle thereof, which the *Engliſh* Gentrie hearing, they conceived that it was for feare of them, but it proved otherwiſe, for when the *Engliſh* were departed from the Coaſt of *Spaine* weſtward to the Iſle of *Terceres*, to waite for the Weſt Indie fleete. Then did the King of *Spaine* intend with the helpe of the Popiſh faction to invade and conquer *England*, and even at the tyme when the *Engliſh* Fleet was returning homeward, God Almightie ſent a verie great

ſtorme

ſtorme at Sea, which kept the *Engliſh* fleet backe with a moſt tempeſtuous croſſe winde for 3 dayes, that they could not (though they had Sea Roome) get one mile homewards, which winde & ſtorme was by God appoynted to be a deliverance to the Realme of *England*, for even then were the 100. ſayle of Shipps (that lay mored in the Harbour of the *Groyne*) redie to land in *England*, and were entred into the narrow Sea called the *Sleeve* when the tempeſt did begin, and ſome of them were entred ſo farre into the *Sleeve*, as they could not play backe againe, but three of them were met by the Lord *Thomas Howard* and his ſquadron, and were taken priſoners, and were brought into *England*, among whom was taken the feild Marſhalls Concubine and put into Bridewell *London*, where many reſorted to ſee her, that bee yet living, and were in the voyage and remember well that this was the merciſull deliverance of God by the blaſt of his noſtrils to ſcatter the enemies of his people of *England*, for which alſo let us praiſe the Lord our God for ever. At that time were the noble Souldiers Sir *Nicolus Parker* and ſir *Ferdinando Gorges* made governours of *Plymouth* and *Famouth Caſtles*. We pray God as good men bee in them now.

The third was *Anno Dom.* 1605. and in the ſecond yeare of King *Iames*, when that moſt execrable maſſacree of King, Nobles and Commons in Parliament, and the royall iſſue, (even his Majeſtie that now is, whom God preſerve) ſhould have beene at one blow, blowne up into the Aaire, if God had not beene our deliverer by the diſcoverie of a Letter ſent unto the Lord *Mounteagle*, though darkly expreſſed, yet found out by the wiſe genius of that ever bleſſed peace lover King *Iames*, whoſe fame never dye, whoſe race never faile, nor praiſe never ceaſe to bee given to God therefore. This curſed and helliſh powder Treaſon, let it ever be abhord in heart, but never depart out of the

mouth and memory of them that love the Lord and his people, that God may have his due praiſe for ever.

The fourth delivery was in the yeare 1639. When Noble *Van Trump* met with the *Spaniſh* Navie, conſiſting of 66. Huge Ships, beſides a great many of Carvills, and ſmall Ships going to *Dunkirke*, at which time our Gracious King was incenſed againſt the Scotiſh nation, and through falſe & deceaveable incenduaries, was provoked to prepare an armie royall able to diſtract and teare in peeces, if not to deſtroy that ancient and noble Nation, one of the beautifull flowers of his Diadem, at this time was prepared a great and impenitrable Navie, if it had met with the Navie of *Dunkirke* impenitrable, becauſe many of their great Ships were made free from the ſhoot of the cannon bullet; but God derided their ſtrength therein, and found meanes by the valiant Dutch Nation to diſſipate them, and ſincke many of them by fire-workes, ſetting them on fire from above the water to burne downewards, to their confuſion and the laſting memorie of the *Hollanders*, and the memorable praiſe of their valiant Commanded *Van Trumpe* againſt the *Spaniard* and *Dunkerkers*, whoſe intentions both by Sea and Land was by this fleete to effect a double feate. Firſt if they had landed at *Dunkirke* being joyned both fleets together, to have left thoſe novice Souldiers that were aboard the Fleet at the fight with *Van Trumpe* in the Low Countries, and thereto have ſtuffed both their fleets with old Souldiers, and brought them over to *England*, to have joyned with the power of the Papiſts in the *South*, when our army was in the *North* ready to encounter with the Scotiſh Nation, and ſo to have infeſted us with a double warre, which being done this fleete was to depart to the *Baltick* Sea, to have made themſelves Maſters of that Sea, and to have commanded the Straight of *Elſenor*, which if they had effected by this meanes, they had kept both the Swedes in *Germany* from releiſe out of their own countrey;

Country, and ſet ſuch a combuſtion in *England* and *Scotland*, as would not have beene ſoone nor eaſily quenched, and thereto *Ireland* would not have beene idle, as this preſent revolt doth manifeſt, how dangerous a deſigne would this have been, if the Almighty had not been our deliverer and Protector both by Sea and Land; by Sea, by the help of that bleſſed Nation the *Hollanders*; and by Land God himſelfe inclyned the heart of our Gracious King to forbeare armes or blood in his owne inheritance, to entertaine a truce, and now to conclude a bleſſed peace with that our brother Nation, which the God of Heaven continue for ever, and let both Nations yeild continuall thankes for this never to be forgotten mercy, and curſed be the wit of that Architophell which ſhall counſell, goe about, or effect the diviſion of theſe two Nations at any time hereafter.

The fift & laſt, but not the leaſt deliverance from bloodſhead and ſlaughter of the Kings owne Sacred perſon, amongſt his dearely beloved and moſt loving Subjects the houſe of Commons in Parliament aſſembled, was upon the 4th day of *Ianuary* 1641. When the King was incenſed by Siniſter Practiſes of Sycophanting and detracting Ear-wiggs to provoke him to goe in perſon to the Houſe of Commons, where never King was before him, to doe that which never King did before, to require in his owne perſon in a formidable manner *ad terrorem Populi*, the delivery of certaine worthy members of the Houſe of Commons, even againſt the Priviledge of the Houſe, as witneſſeth the whole houſe of Parliament (ſince in a declaration of theirs) which if this had taken the intended purpoſe, and if any the parties required, had beene there found, what direfull effect might this have wrought, what lamentable iſſue would have followed, God alone knoweth. For put the caſe the Houſe of Commons had refuſed to give up their fellow Members to Priſon, or worſe; which might be expected from them, and at that time have ſtood upon their Priviledges.

ledge, as at this time they do, what then had bin the ſequell but contention, Coertion, and ſlaughter, which if it had come to that, how ſhould the ſacred perſon of his Majeſty have eſcaped violence, what ſlaughter of the Houſe of Commons, who would have warranted the Nobles and Peeres, and how farre this ſlaughter would have ſpread, or was intended ſecretly, God hath not yet revealed. But ſurely this may be preſumed that whoſoever adviſed his Majeſty to put his perſon into ſuch a hazard, would prove no better then Traytors, if they were put upon the tryall of their Peeres: but God of his wonted mercy hath dealt better with us then our merrits deſerve, for he ſtirred up the hearts of ſome well willing Subiects to run in haſt before his comming, to advertiſe them thereof, and God moved againe the friends of the Gentlemen purſued, to perſwade them that were there, to depart before the Kings comming; which falling out ſo, that the King found none of them there, his gentle Nature and unwilling diſpoſition to that buſineſſe did eaſily let fall this enterpriſe, and ſo returned in peace, for which, & alſo for the former deliverances, let us render everlaſting thankſgiving, to that moſt great and good God which hath done all this for us, and alſo upon all ourſolemne faſts & feaſt days, let us in a ſpeciall manner make it our buſines to put on another in mind how gracious God hath beene to this Nation in our dayes, that we may love God for his goodneſſe, and love one another truly for Gods ſake, that we all being united in the love of God, may be ſo ſtrengthned thereby, that all the malice envie rage and conſpiracies of the Devill and devilliſh people may not prevaile againſt us, for the time to come, to the Glory of God throughout all the world, and through all ages, for evermore, *Amen.*

FINIS.

A TRUE COPIE OF THE PETITION OF THE GENTLEWOMEN, and Tradesmens-wives, in and about the City of LONDON.

Delivered,
To the Honourable, the *KNIGHTS*, *Citizens*, and *Burgesses*, of the house of Commons in Parliament, the 4th of February, 1641.

Together,
With their severall *Reasons* why their sex ought thus to Petition, aswell as the Men; and the manner how both their Petition and Reasons was delivered.

Likewise the Answer which the Honourable Assembly sent to them by Mr *Pym*, as they stood at the House doore.

LONDON,
Printed by *R. O.* & *G. D.* for *John Bull*, 1641.

TO THE

HONOURABLE

KNIGHTS, CITIZENS and *BURGESSES*, of the Houſe of COMMONS aſſembled in PARLIAMENT.

The moſt humble PETITION of the GENTLEWOMEN, TRADESMENS-WIVES, and many others of the *Female Sex*, all Inhabitants of the Citie of LONDON, and the Suburbs thereof.

With loweſt ſubmiſſion ſhewing,

THAT we alſo with all thankfull humility acknowledging the unwearied paines, care and great charge, beſides hazard of health and life, which you the noble worthies of this honourable and renowned Aſſembly have undergone, for the ſafety both of *Church* and *Commonwealth*, for a long time already paſt; for which not only we your humble Petitioners, and all well affected in this Kingdome, but alſo all other good Chriſtians

Chriſtians are bound now and at all times to acknowledge; yet notwithſtanding that many worthy deeds have been done by you, great danger and feare do ſtill attend us, & will, as long as Popiſh Lords & ſuperſtitious Biſhops are ſuffered to have their voice in the Houſe of Peers, and that accurſed and abhominable Idole of the *Maſſe* ſuffered in the Kingdome, and that Arch-enemy of our proſperity and Reformation lyeth in the Tower, yet not receiving his deſerved puniſhment.

All theſe under correction, gives us great cauſe to ſuſpect, that GOD is angry with us, and to be the chiefe cauſes why your pious indeavours for a further Reformation proceedeth not with that ſucceſſe as you deſire, and is moſt earneſtly prayed for of all that wiſh well to true Religion, and the floriſhing eſtate both of King and Kingdome; the inſolencies of the Papiſts and their abbettors, raiſeth a juſt feare and ſuſpition of ſowing ſedition, and breaking out into bloody perſecution in this Kingdome, as they have done in IRELAND, the thoughts of which ſad and barbarous events, maketh our tender hearts to melt within us, forcing us humbly to Petition to this honourable Aſſembly, to make ſafe proviſion for your ſelves and us, before it be too late.

And whereas we, whoſe hearts have joyned cheerefully with all thoſe Petitions which have been exhibited unto you in the behalfe of the purity of Religion, and the liberty of our Husbands perſons and eſtates, recounting our ſelves to have an intereſt in the common priviledges with them, doe with the ſame confidence aſſure our ſelves to finde the ſame gracious acceptance with you, for eaſing of thoſe grievances, which in regard of our fraile condition, do more neerely concerne

us, and do deeply terrifie our ſoules: our Domeſticall dangers with which this Kingdome is ſo much diſtracted, eſpecially growing on us from thoſe treacherous and wicked attempts already are ſuch, as we finde our ſelves to have as deepe a ſhare as any other.

We cannot but tremble at the very thoughts of the horrid and hideous facts which modeſty forbids us now to name, occaſioned by the bloody Warres in *Germany*, his Majeſties late Northern Army, how often did it affright our hearts, whilſt their violence began to break out ſo furiouſly upon the perſons of thoſe, whoſe Husbands or Parents were not able to reſcue: wee wiſh wee had no cauſe to ſpeake of thoſe inſolencies, and ſavage uſage and unheard of rapes, exerciſed upon our Sex in *Ireland*, and have we not juſt cauſe to feare they wil prove the forerunners of our ruine, except Almighty GOD by the wiſdome and care of this *Parliament* be pleaſed to ſuccor us, our Husbands and Children, which are as deere and tender untous, as the lives and blood of our hearts, to ſee them murthered and mangled and cut in pieces before our eyes, to ſee our Children daſhed againſt the ſtones, and the Mothers milke mingled with the Infants blood, running down the ſtreets; to ſee our Houſes on flaming fire over our heads: oh how dreadfull would this bel we thought it miſery enough (though nothing to that we have juſt cauſe to feare) but few yeares ſince for ſome of our Sex, by unjuſt diviſions from their boſome comforts, to be rendred in a manner Widdowes, and the children Fatherleſſe, Husbands were Impriſoned from the Society of their wives, even againſt the Lawes of GOD and Nature, and little Infants ſuffered in their Fathers baniſhments: thouſands

thouſands of our deereſt friends have bin compelled to fly from Epiſcopall perſecutions into deſert places amongſt wilde Beaſts, there finding more favour then in their native ſoyle, and in the midſt of all their ſorrowes, ſuch hath the pitty of the Prelats been, that our cries could never enter into their eares or hearts, nor yet through multitudes of obſtructions could never have acceſſe or come nigh to thoſe Royall mercies of our moſt gracious Soveraigne, which we confidently hope, would have relieved us: but after all theſe preſſures ended, we humbly ſignifie, that our preſent feares are, that unleſſe the blood-thirſty faction of the Papiſts and Prelates be hindred in their deſignes, our ſelves here in *England* aſwell as they in *Ireland*, ſhall be expoſed to that miſery which is more intollerable then that which is already paſt, as namely to the rage not of men alone, but of Divells incarnate, (as we may ſo ſay) beſides the thraldome of our ſoules and conſciences in matters concerning GOD, which of all things are moſt deare unto us.

Now the remembrance of all theſe fearefull accidents aforementioned, do ſtrongly move us from the example of the woman of *Tekoa* to fall ſubmiſſively at the feete of his Majeſtie, our dread Soveraigne, and cry *Helpe o King*, helpe o yee the noble Worthies now ſiting in *Parliament*: And we humbly beſeech you, that you will be a meanes to his Majeſtie and the Houſe of Peeres, that they will be pleaſed to take our heart-breaking grievances into timely conſideration, and to adde ſtrength & incouragement to your noble indeavours, and further that you would move his Majeſty with our humble requeſts, that he would be graciouſly

pleaſed according to the example of the good King *Aſa*, to purge both the Court and Kingdome of that great Idolatrous Service of the Maſſe, which is tollerated in the Queenes Court, this ſinne (as we conceive) is able to draw downe a greater curſe upon the whole Kingdome, then all your noble and pious indeavours can prevent, which was the cauſe that the good and pious King *Aſa* would not ſuffer Idolatry in his own Mother, whoſe example if it ſhall pleaſe his Majeſties graciovs goodneſſe to follow, in puting downe Popery and Idolatry both in great and ſmall, in Court and in the Kingdome throughout, to ſubdue the Papiſts and their abetters, and by taking away the power of the Prelats, whoſe government by long and wofull experience we have found to be againſt the liberty of our conſcience and the freedome of the Goſpell, and the ſincere profeſſion and practiſe thereof, then ſhall our feares be removed, and we may expect that GOD will power downe his bleſſings in abundance both upon his Majeſty, and upon this Honourable Aſſembly, and upon the whole Land.

For which your new Petitioners ſhall pray effectionatly.

The Reaſons follow.

IT may be thought ſtrange, and unbeſeeming our ſex to ſhew our ſelves by way of Petition to this Honourable Aſſembly: but the matter being rightly conſidered, of the right and intereſt we have in the common and publique cauſe of the Church, it will, as we conceive (under corection) be found a duty commanded and required.

Firſt, becauſe *Chriſt* hath purchaſed us at as deare a rate as he hath done Men, and therfore requireth the like obedience for the ſame mercy as of men.

Secondly, becauſe in the free enjoying of *Chriſt* in his own Laws, and a flouriſhing eſtate of the Church and Common-wealth, conſiſteth the happineſſe of Women as well as Men.

Thirdly, becauſe Women are ſharers in the common Calamities that accompany both Church and Common-Wealth, when oppreſſion is exerciſed over the Church or Kingdome wherein they live; and an unlimited power have been given to Prelats to exerciſe authority over the Conſciences of Women, aſwell as Men; witneſſe Newgate, Smithfield, and other places of perſecution, wherein Women aſwell as Men have felt the ſmart of their fury.

Neither are we left without example in Scripture, for when the ſtate of the Church, in the time of King *Ahaſuerus* was by the bloody enemies thereof ſought to be utterly deſtroyed, we find that *Eſter* the Queen and her Mayds faſted and prayed, and that *Eſter* petitioned to the King in the behalfe of the Church: and though ſhe enterpriſed this duty with the hazard of her own life,

life, being contrary to the Law to appeare before the King before ſhe were ſent for, yet her love to the Church carryed her thorow all difficulties, to the performance of that duty.

On which grounds we are imboldned to preſent our humble Petition unto this Honourable Aſſembly, not weighing the reproaches which may and are by many caſt upon us, who (not well weighing the premiſſes) ſcoffe and deride our good intent. We doe it not out of any ſelfe conceit, or pride of heart, as ſeeking to equall our ſelves with Men, either in Authority or wiſdome: But according to our places to diſcharge that duty we owe to God, and the cauſe of the Church, as farre as lyeth in us, following herein the example of the Men, which have gone in this duty before us.

A relation of the manner how it was delivered, with their Anſwer, ſent by Mr. *Pym*.

*THis Petition, with their Reaſons, was delivered the 4th of Feb. 1641. by M*ris Anne Stagg, *a Gentlewoman and Brewers Wife, and many others with her of like rank and quality, which when they had delivered it, after ſome time ſpent in reading of it, the Honourable Aſſembly ſent them an Anſwer by* Mr PYM, *which was performed in this manner.*

Mr PYM *came to the Commons doore, and called for the Women, and ſpake unto them in theſe words*: Good Women, your Petition and the Reaſons have bin read in the Houſe; and is very thankfully accepted of, and is come in a ſeaſonable time: You ſhall (*God* willing) receive from us all the ſatisfaction which we can poſſibly give to your juſt and lawfull deſires. We intreat you to repaire to your Houſes, and turne your Petition which you have delivered here, into Prayers at home for us; for we have bin, are, and ſhall be (to our utmoſt power) ready to relieve you, your Husbands, and Children, and to perform the truſt committed unto us, towards *God*, our King and Countrey, as becometh faithfull Chriſtians and Loyall Subjects.

FINIS.

B

THE 18

BISHOPS LOOKING-GLASSE, OR THE CLERGIES PROSPECTIVE.

VVherein they may cleerely see themselves in their Persons, Offices, in their Lives and Conversations.

Laid open by way of Inquisition, by the following Discourse.

By *R. P.*

LONDON,
Printed for *F. Coules*, and *W. Ley* at Paules Chain,
1641.

THE

BISHOPS

LOOKING-GLASSE

OR THE

CLERGIE'S

PROSPECTIVE.

Wherein they may clearly see
themselves in their Persons, Offices,
in their Lives and Conversations.

Laid open by way of Inquisition, & Re-
solving Dilemm's.

Printed for S. Cooke, and N. Ling, 1641.

THE BISHOPS Looking-Glasse.

THere is nothing more necessary for Marriners on the vast Ocean, than a Prospective glasse, to descry their enemies thereby to defend & preserve themselvs, looking in such a glasse they my perceive things a far off as neare at hand; by which meanes they are the sooner readier to oppose an enemy & prevent danger: Even so necessary is this Mirror, this Land-Glasse I intend to treate of (a *Parliament*) in this may be discovered who are enemies and who friends to the Kingdome, who are friends and who enemies to themselves: In this Glasse may be clearely discerned what dangers are neare, and how to avoyd and prevent the same. This Looking-Glasse I have denominated *the Bishops Mirror* or *the Clergies Prospective*, not but that it is necessary, yea of absolute necessity for the whole State and body Politique of this Kingdome to looke into: But my reason why I attribute to it this only denomination is, because these Persons of the Clergy, as well great Prelates as inferiour Ministers, have been the only Enemies of this Kingdome, as well to the Religion, as Civill Laws and Statutes ordained for the Government thereof.

In this *Prospective* they may, if they looke but in it, see cleerly themselves and all their actions; they may by the same discerne the danger they are in, and what meanes they may best use for prevention thereof: And in speaking hereof, I shall observe 2 principall things.

1 The best way to looke in this *Glasse* to discerne rightly.

2 When having perfect sight herein, rightly to descry how to preserve the spectators from danger, if they perceive themselves defective.

And first of the manner of looking in this Mirror, & that is twofold. First, as the spectators are constrained to present themselvs to the view thereof; and secondly, as voluntarily of themselves looke therein: And

by thiswe may perceive the exceeding vertue of this Mirror, in drawing to its view like the Load-ſtone, perſons be they never ſo refractory, never ſo obſtinate, be their hearts like Iron, this *Glaſſe* if but looked into will make them compliable, and mollifie their cruell and hard-hartedneſſe. And ſecondly, the vertue thereof, in refreſhing, comforting, and curing the wounds, ſores and diſeaſes, the ſpectators perceive themſelves by the ſame to be infected withall.

1 And for the firſt, conſtrained inſpection into this *Proſpective*, is a neceſſary vertue belonging to the ſame, for man by nature given altogether to uncleannes & impurity being infected with all kind of wickednes & impiety, blinded in underſtanding, averſe in will and affection to any thing that is good, unwilling to looke into and examine themſelves, or to be diſcerned and taken notice of by others, thereby nouriſhing and ſuffering their infectious diſeaſes to ſpread and increaſe, not onely in themſelves, to the indangering and haſtening of their perpetuall deſtructions, but is catching to others, and of ſuch a dangerous nature is this ſickneſſe of perverſe and uncleane ſpirits, that when once caught, not eaſily again to be removed or cured by any ordinary meanes, but requires great skill and extraordinary paines to remove and cure the ſame, ſo that this vertue in this *Proſpective* is for the reaſons I have alleaged, not only neceſſary, but of abſolute neceſſity.

2 Another vertue there is in this *Glaſſe*, and that is the ſoveraigne power and efficacy therof, in curing and remedying all diſeaſes and infirmities whatſoever the State is infected withall, no ulcer being never ſo dangerous, no ſore be it never ſo infectious, but viewing it in this Mirror, will receive remedy; no diſcontent, or trouble of mind whatſoever, of any perſon, of what degree or dignity ſoever, of what function or profeſſion ſoever, but may receive comfort, & contentment, and be pacified, if they view themſelves in this *Proſpective*, and thus much of the 2 prime and ſoveraigne vertues this *Glaſſe* is attended and indowed withall.

I come now to proſecute my intentions touching the right manner of looking into this Mirror, and that as I ſaid is twofold.

1 Conſtrained obedience in preſenting themſelves to the view of this *Glaſſe*, the ſoveraigne power of this *Mirror* in this particular, I have ſomewhat already touched only, ſerving for proof of the neceſſity of this vertue. Now will handle the vertue it ſelfe, the power and ſoveraignty of this *Proſpective* is ſo great, and ſpatious, that it brings within its circumference all perſons whatſoever in this Kingdom, from the higheſt to the loweſt, no perſon be he never ſo high in authority, never ſo great in honor and dignity, never ſo well favored and beloved, either of his

Prince or the People, of never so holy a function and profession, be he of never so politique and subtle a Wit, and Vnderstanding; be he never so private in his actions and designes, but will he, nill he, he must view himselfe and be viewed in this *Glasse*, if he be within the Circuit and Compasse thereof: and thus much shall serve to bee spoken of the power of this *Prospective*.

2 I come to speake of the willing spectators that present themselves to the view thereof, in which I observe these particulars.

1 Such persons as by command from the King present themselves cheerfully to his Majesty with their advise and counsels in the service both of their King and Countrey.

2 Such persons as present themselves to the view of this great Counsell by Petitions and Complaints, wherein they set forth their diseases, griefes and infirmities, wherewith they are pained and oppressed, not naturally infected withall. The first of these I will not speake otherwise of, than as the only subject of my discourse, upon which the second hath its only dependance, and from and by which it only expects ease and redresse; and this is the only manner and best meanes to discover their griefes, and diseases, by their Petitions, Remonstrances and Complaints, and the soonest way for speedy remedy.

And this brings me to the second thing I intimated at the beginning of this Treatise, and that is the diseases and infirmities, nay the most dangerousest wounds in a Common-wealth, that may be discovered by this *Glasse*, and then the remedies to salve and cure the same.

1 The diseases are many and great that have catched and infected both many and great persons, and by them cast abroad and spread even over the whole Kingdom, I will only name the chiefest and greatest wounds and sores of this State, which hath almost brought the same to destruction, the persons infected herewith, and the Manner of their infecting many others with the same plagues.

The first disease in this Kingdom, was Innovation in Religion.

2 Indeavouring to subvert the Laws of this Land.

3 To indeavour to overthrow Parliaments, and destroy the just rights and Priviledges thereof, the secureſt and safest way of Government that ever was in this Kingdom.

4 Oppression, Injustice, and cruell tiranny used and exercised over the persons, lives, and estates of his Majesties loving subjects, by Superiors, and men in places of Authority.

5 Extortion, bribery and the like, used in Courts of Iudicature.

6 Shipmoney, Leavies, Taxes, Customes, and the like illegally leavied upon the subject.

7 And lastly undermining circumvention, and overburthening the Subjects by unlawfull Grants, Patents, and Leases of Offices & almost of all Comodities of Free trade in this Land: And thus much of the diseases, I come now to the Authors hereof, which have procured this generall infection spread throughout the Kingdome; and they I conceive to be of the best sort of men, the greatest in Honor and Dignity, both Spirituall and Temporall, as well as the Inferiour: As 1, Bishops, Deanes, Archdeacons, Doctors, Proctors, Ordinaries and other Officers, and men of accompt and authority in the Clergy. 2, Privy Councellors, Peeres, Noblemen, Lords and others following the Court, and have got into their Princes favour. 3, Iudges, and other Officers in places of Iudicature. 4, Pattentees, Grantees, Lessees and Farmers of Customes, and the like: These I conceive have been the only authors and producers of all the troubles, miseries, and diseases of this Kingdome: And now I come to the manner of their increasing and spreading these their Plots & dangerous actions over the whole Land; in which I shall only speake of the Bishops and Clergy, this present Treatise, being only attributed to themselves and the troubles and distempers by them raised in this body Pollitique is to be considered in three respects: 1, In respect of their Persons, in respect of their Offices, and in respect of their Practises, in their Lives and Conversation.

1 In respect of their Persons Bishops; in great authority and power, not only Teachers, but Rulers of the Children of God, Shepheards over the flock of Christ; these persons being infected with Pride, Ambition, Hautinesse of heart, with Popish superstition, Ceremonies, Arminianisme and the like; corrupt in Doctrine and prophane in Discipline; infected with Avarice, Luxury, and all Laciviousnesse; puft up with vaine Glory false estimation of their own Merits, Wisdome, and Learning, with too much confidency, trusting to their own power, and the favour of their Prince, procured by their subtle wit and wily practises, & upon their Alliances with Peeres and other Grandees of this Kingdom: these persons, I say, being thus infected, looking into this *Prospective* may discover themselves and their infirmities, or rather incommodities with which they are attainted,

2 I come now in the second places to their Offices, and they are two fold, Spirituall and Temporall; the first, they claime to appertaine to the of that function *Jure Divino*, and the latter they usurpe to themselves under pretence of both Swords, the Sword of the Spirit, and the Sword of the Magistrate: By the first, they exercise Spirituall Iurisdiction in severall Courts Ecclesiasticall: In the latter they administer Civill Injustice, Iustice I would have said, in Courts of common Iudicature. I see in the

first

first part of their usurped authority Spirituall, they be infected with Bribery deceipt, cruelty, oppression and injustice, commanding as they are Rulers in the Church, things not warranted by the Word of God, but altogether contrary and against the same; Imagining the inferior Clergy to preach and teach only such things that are delectable to their Palates, agreable to their wils and pleasures, not the truth but news inventions, instruments of the Divell, by him only led, ruled and seduced, to indeavour to build up the kingdom of Antichrist, and hinder the increase and propagation of the Gospel and Kingdom of Christ, as superstition, Popish Ceremonies, nay such corrupt and unsound doctrine, which concurres altogether with the doctrin of the Church of *Rome*, binding mens Consciences to the strict observance of their unlawfull commands and injustly punishing with rigor and severity, all such as in tender Conscience would not agree or submit to the same, and comply with them in their error, degrading of them from the Ministery, fining, imprisoning, banishing, confiscating their goods, nay corporall punishment, as pilloreing, dismembring, branding and stigmatizing of them and such like cruelties by them exercised and uded over Godly and Zealous Ministers, causing the flight of many hundreds, nay thousands into Forraine nations and uninhabited and Savage Countreyes, to the indangering their lives of themselves, their wives and children, and the losse of all their fortunes to their utter impoverishment and desolation, if God of infinite mercy had not wonderfully preserved them.

And thus much of the diseases wherewith they have infected their usurped spirituall Jurisdiction, I proceed to their temporall. In this likewise if they be infected with injustice and opression in their places of Civil Government: to indeavour to seduce the Judges of the Land & other officers pertaining to the Cómon Lawes of this Land in their opinions; and the better to colour their wicked practises to procure them, set forth in a high degree the Prerogative of the King, his undoubted power and authority over the persons, lives and estates of his Subjects, when he shal upon his own pleasure command the same: That all the subject hath is his, that the subject is but as it were tenant at will of any thing he possesseth and that it may be taken away at the pleasur (not of their Lord & lawfull Soveraigne) but at the pleasure of the high and mighty Prelats, who neither King nor Kesar must contradict or correct for their insolencies; I say if these persons have infected these their Offices usurped either Spirituall or Temporall, with any or all of these dangerous sores before mentioned, if they looke but in this Christall, either by constraint or voluntarily, they may receive cure.

3 I come now to the last thing I am to speak of concerning this subject

and

and that is the 3 meanes by these persons Prelats and their adherents used to spread abroad their venimous intentions, by their actions in their lives and conversations; If therfore they be infected in their lives with malice, anger, hatred, revenge of & against such as are not flexible to their dispositions, & yeelding to their desires, prophane, wanton, dallying, mocking, scoffing at the pure and sincere preaching of the Word of God, reviling and disdaining the painfull and zealous teachers of the same, tollerating, approving, conniving, and wincking at, nay commanding as well by their Proclamations and Edicts of their owne devising and setting forth, as instancing the same by their owne examples, using recreation, dancing, musick, playing, drinking, whoring, &c. incouraging and animating wicked and lascivious persons in their ungodly ways, placing in the Ministry, dissolute and scandalous persons, voyd of all feare of God, yea of Civill Government of themselves affable and pliable onely to their Superiors, that do by their evill examples and erroneous doctrines draw more soules from God to the Devill than, I verily beleeve, would have fallen away of themselves, if no teaching had been since these corruptions have been admitted in Religion, both in doctrin and discipline, I say, if they have been infected with these foule ulcers and diseases, if they look into this Mirror, they may receive cure.

I come now in a word or two to the meanes and medicinall remedies whereby these troubles of the Common-wealth are to bee cured and removed; and they are these.

1 By wholesome Laws by the whole King & State made for the restraining of the exercise and longer usage of such corrupt doctrin and discipline, superstition and ceremonies introduced and innovated in Religion by these Prelates authors of the same.

2. For these persons thus defective, penitently to submit themselves to this safe and secure way for their cure, and in time leave off their vitious courses and perverse actions by them hither to practized.

3 And lastly, if obstinatly they refuse to submit themselves to this way and meanes for their cure, but still let their corruption and infection increase to that height that ordinary meanes cannot cure the same, then to cut off these as rotten, and altogether unprofitable and dangerous members of the Common-wealth, is the safest way to prevent future trouble by this infection: And thus much for this present Discourse, desiring all things amisse in this Kingdom both in Church and State, may by this Chrystall Mirror be discovered and rectified, to the everlasting peace and tranquillity of his Sacred Majesty and all his Dominions.

FINIS.

II

A 19

DIALOGVE

BETWIXT

RATTLE-HEAD

AND

ROUND-HEAD,

Neutralius being Moderator betwixt both.

WITH

Their peaceable agreement, and their Conference for maintaining their ſeverall Opinions.

With the Argument againſt Biſhops.

Full of mirth, and replent with witty Inventions.

LONDON, Printed for T. G. MDCXLJ.

DIALOGUE

BETWIXT

RATTLE-HEAD

AND

ROUND-HEAD.

Their peaceable Greeting, and Civil

A

DIALOGVE

BETWIXT

RATTLE-HEAD,

AND

ROVND-HEAD.

Roundh.



IN the very portall or Entrance of this *Tractate*, friendly Dialogue, or zealous commerce, we intend to diſcourſe, touching the Etimologie of your late publiſhed Pamphlet, which in reſpect our Anſwer was not ſufficiently punctuall, therefore we have ſingled out this opportunitie, for a more edifying conference.

Rattleh. Too't roundly then, and as I firſt began to write, ſo you to ſpeak?

Neut. *And for my part I le hold with the wiſeſt.*

Roundh. Then thus deer brother, I do much admire that you being of ſo neer affinity to us in Religion, can find no means to conjoyn an vnity?

Rattleh. Only perverſneſſe in the vntage of your circular opinions, being grounded on nothing but the ends of the Coblers ſimplicity, whoſe long ſtitches I fear in concluſion, will go neer to loſe your ſoules from the vpper leather.

Neut. *His words are dangerous, expound it well, ſtick but cloſe to him, you'l put him in a Tub?*

Roundh. That's my deſire, and had I him but once there, I'de all I wiſh'r for, aſſiſt me then.

Neut. *Aſsiſt ye, I'le firſt hang ye, do I come hither as a Conſtable to command you to keep the Kings peace, and learn a new religion, for to help you out before you are in.*

Roundh. Dear brother *Rattlehead*, did you but know the path, that perfect rode, by which, tread the ready way to heaven, you'd ſoon renounce your church you follow now, and turn to us.

Rattleh. Your doctrine ſhould be better firſt?

Roundh. Would you but grant attenſion, hear me ſpeak, and but compare your form of government with ours, I'de ſoon tranſport you to a haven of happineſſe, by changing your opinion, and confute you by your own words.

Rattleh. Do ſo, and win me, make it appear by grave diſpute what you have ſaid: and firſt begin to nominate thoſe orders (wherein we differ) that are ſo highly extol'd by you.

Round,

Roundh. I ſhall do that, and more to gain a ſoule.

Neut, *Here is like to be a game well plaid, when ſoules are at ſtake?*

Roundh. Firſt, then as for our Church, I mean the viſible and ſelect Church, not the ſhadow which you ſo much adore, full of Papiſticall Images.

Rattleh. No, a Barn?

Roundh. You interrupt me, and miſconſter to my reall meaning, that ſame Church: I ſay, whereas the brethren and the holy Siſters meet, where you ſhall ſee a man vnlearned, divinely expound vpon a piece of Scripture, delivering nothing but by inſpirations, no toralogicall expreſſions, or Scolaſticall ſentences whereby to hinder the benefit of the attentive Auditory: after him a Siſter, whoſe zeal towards the Church is inexpreſſible, that delivers nothing but what the Spirit moves; is your form of teaching then like ours?

Rattleh. No, nor is it fit it ſhould be: ſince when I pray was this ſame new found Platforme of teaching invented, when inſtituted, who are your Authors for this your admirable device; away with this ſimplicity, either ſpeak wiſer, or not at all.

Roundh. It ſeemes then any thing concerning our Church will not be allowed on, how ſtand you then affected towards your own,

Rattleh. As every true Chriſtian ought, maintain it with my blood, and vttermoſt endeavors.

Roundh. Say you ſo, can that houſe ſtand, whoſe principle *foundation* is defective; or can that *Church* be the true *Church*, whoſe principal heads are the inſtigators vnto evill: *Rat.* you cannot lay that aſperſion vpon vs. *Ro.* yes, & moſt juſtly too; what are thoſe

neither Rattle-heads nor Roundheads, I am sure they are wicked heads.

Rattleh. Now Sir you have hit the mark, your documenting Tayler, never put a yard into your hand that made better measure then this: I must confesse that they are guilty, and have been a dishonour to the Church, but wherewithall do you accuse them.

Neut. Hold, hold my Masters, I came to be partners with you in your Religions, but now I fear you'l turn Cat ith' pan and be both one; and so betwixt two stooles, my arse fall in ground.

Roundh. So shall we be both happy, and like brothers embrace with affectionate zeal: but tell us thy opinion concerning our argument.

Neut. Truly Sir, to speak my minde of Rattleheads, Roundheads, Loggerheads, &c. I am of the opinion, *there is never a barrell better herring.*

Rattleh. Short and sweet, *Iack of both sides*, but brother Roundhead what say you to the former proposition concerning the heads we spake last of.

Round. As for his Graceless Grace these shall be my objections against him: by his uncontroulable hand at Lambeth, he made the *High Commission* his *Delegat*, his *Creature*, his *Fawn*, his obliged servant; his tyrannie over good and able Ministers, insomuch as their ears became as familiar as sheeps ears; and so cheap as they hung upon that *Babylonian* image *Cheapside-Crosse* like labels, that if any wanted a pain they might have an easie penniworth in them: if these be in his commendations, I wil speak of him everlastingly.

Rattleh.

Rattleh. I must confesse this same *little man* hath many *great faults*, yet when error is like to incur, a speedy censure, and ambition were it never so overtopping like to suffer. Humanity cannot chuse but find a teare, and Piety a sigh, at the survay of such a sight. *To see the Metropolitan of a flourishing Kingdome lose his head, is no ordinary Spectacle.*

Roundh. The sooner, the better: such an ordinarie would I give twelve pence but to look at.

Rattleh. I must confesse it would be no great eye sore nor hearts griefe to me neither.

Roundh. Sith, then we are almost reduced to one opinion, be conformable to us in uniting your selves to us in Religion, and so make us all happie.

Rattleh. As for that, my mind is altogether contrary to all your precepts therin contained, contradicting us especially concerning your *Church-government*; we therefore shall take further time to discourse of it: but for this subject, wherin we agree together, if it be your pleasure, wee petition the *Parliament* for a redresse, I shall assist you.

Roundh. With all my heart.

Rattleh. And since we writ invective Songs one against the other in our former books, let vs now sing old *rose* over a pint of sack, and joyn our methods together to compound one unanimous thing to the former purpose.

The

THE SONG.

Rattlehead.

BIſhops hold your wonted prattle,
Rather now provide for battle
An enemy ha's vow'd to rattle
Your tippets from your Crown,
Round-heads Round.

Round-head.

Take your Miter to the field
Let it ſerve you for a ſhield,
'Twill pay your Ranſome if you yeeld:
We have reſolv'd it ſo
To lay you low.

Rattleh.

Let Lawn-ſleeves ſerve inſtead of Buffe,
And for your Arms your partled ruffe,
You may be fierce 'tis piſtoll proofe:
It is your diſmall fate
Come down Prelate.

Your gown is firme, and coat of male
Your Graces perſon to impale,
But that your Honour now growes ſtale:
There is a new way found
By Round-heads Round.

Look to your ſelves, our ſhew is dumbe,
We give you warning ere we come,
We mean ſuch Birds as you to plumme:
Farewell, till time produce
You no excuſe.

per Roger Rattle-head.
& Alexander Round-head.

FINIS.





20

K England Parliament

TWO PETITIONS

Of the Lords and Commons to His Majeſtie. Febr. 2. 1641.

With His Majeſties gracious Anſwer:

Alſo His Majeſties conſent for the Princeſſe MARIES going to HOLLAND, and Her Majeſtie to accompany Her.

Together with Her Majeſties Anſwer to a Meſſage of both Houſes.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
MDCXLI.

TO THE KINGS *MOST EXCELLENT* MAJESTIE,

The humble Petition of the LORDS and COMMONS assembled in PARLIAMENT.

Most gratious Soveraign,

THe present Evils and Calamities wherwith your Kingdoms are most miserably intangled, the imminent dangers which threaten your Royall Person, and all your People, have caused us your most

faithfull and obedient Subjects, the Lords and Commons in this preſent Parliament, with thankfulneſſe to entertain, and with all earneſtneſſe of affection and endeavour to purſue the gracious Propoſition and Direction which not long ſince we have received from your Majeſtie: And we have thereupon taken into our moſt ſerious conſideration the wayes and means of ſecuring the ſafety of your Royall Perſon, Preſerving the Honour and Authority of your Crown, Removing all Jealouſies betwixt your Majeſtie and your People, Suppreſsing the Rebellion in *Ireland*, Preventing the Feares and Dangers in this Kingdom, and the

miſchievous Deſignes of thoſe who are Enemies to the Peace of it. And that we may with more Comfort and Security accompliſh our duties herein, we moſt humbly beſeech your Majeſtie, That you will be pleaſed forthwith to put the Tower of *London*, and all other Forts, and the whole *Militia* of the Kingdom, into the hands of ſuch Perſons as ſhall be recommended unto your Majeſtie by both Houſes of Parliament, which they aſſure themſelves will be a hopefull entrance into thoſe Courſes, which (through Gods bleſsing) ſhall be effectuall for the removing all diffidence and miſ-apprehenſion betwixt your Majeſtie and your People,

People, and for Eſtabliſhing and Enlarging the Honour, Greatneſſe, and Power of your Majeſtie and Royall Poſterity, and for the reſtoring and confirming the Peace and Happineſſe of your loyall Subjects in all your Dominions.

And to this our moſt neceſſary Petition, we in all humility expect your Majeſties ſpeedy and gracious Anſwer, the great Diſtractions and Diſtempers of the Kingdom not admitting any delay.

TO

TO
THE KINGS MOST
Excellent Majestie:

The humble Petition of the Lords and Commons now assembled in Parliament

Sheweth,

THat whereas your Majestie by a Message sent to both Houses of Parliament, signified an Apprehension of some Treasonable matter to have been committed by the

Lord *Kymbolton*, Maſter *Hollis*, Sir *Arthur Haſlerig*, Maſter *Pym*, Maſter *Hampden*, and Maſter *Strode*; and thereby declared your Majeſties intention to proceed againſt them in an unqueſtionable way: We the Lords and Commons in this preſent Parliament aſſembled, did make our humble Petition to your Majeſtie, to beſeech your Majeſtie to give directions that Your Parliament might be informed before Tueſday then next enſuing, what proof there was againſt them, that accordingly there might be a Legall and Parliamentary proceeding againſt them, whereby they might be brought to condigne puniſhment

niſhment, if guilty; or diſcharged from ſo heavy an Accuſation, if innocent: And whereas your Majeſtie was graciouſly pleaſed in Anſwer to that Petition, to expreſſe Your good approbation of the deſire of both Houſes, for the ſpeedy proceeding againſt the Perſons in that Petition mentioned; yet your Majeſtie gave no other ſatisfaction to their deſire then this, That your Majeſtie held it neceſſary, leſt a new miſtake ſhould breed more delayes, that it ſhould be reſolved, whether your Majeſtie were bound, in reſpect of Priviledges, to proceed againſt them by impeachment in that Parliament, or to

be left at liberty to preferre an Indictment at the Common Law, in the uſuall way, or to have Your choice of either; and we finding ſtill, that there is no Legall and Parliamentarie proceedings againſt them, and that they ſtill lie under the burden of that high Charge, We think it our duty once again to beſeech your Majeſtie to give directions, that your Parliament may be informed before Friday next, what proof there is againſt them, that accordingly they may be called to a Legall Triall, it being the undoubted Right and Priviledge of Parliament, That no Member of Parliament can be proceeded

againſt

againſt, without the conſent of Parliament: And this we moſt humbly conceive our ſelves obliged to ask, it being no leſſe agreeable with juſtice, to have the innocency of Parties unjuſtly charged, manifeſted, then to bring the Nocent to their juſt puniſhment.



HIS MAJESTIES ANSWER

To two Petitions of the LORDS and COMMONS, delivered Febr. 2. 1642.

His Majestie having well considered of the two several Petitions, presented unto him on Wednesday the second of this moneth, from both Houses of Parliament, and being desirous to

expresse

expresse how willing He is to apply a remedy, not onely to your Dangers, but even to your Doubts and Fears. He therefore, to that Petition which concerns the Forts and Militia of this Kingdom, returns this answer; That when He shall know the extent of Power which is intended to be established in those persons, whom you desire to be the Commanders of the Militia in the severall Counties; And likewise to what time it shall be limited, that no power shall be executed by His Majestie alone, without the advice of Parliament;

Then He will declare, That (for the securing you from all Dangers, or Feolousies of any) His Majestie will be contents to put in all the places both of Forts and Militia in

the

the ſeverall Counties, ſuch perſons as both the Houſes of Parliament ſhall either approve, or recommend unto Him, ſo that you declare before unto His Majeſtie, the names of the perſons whom you approve or recommend: unleſſe ſuch perſons ſhall be named, againſt whom He ſhall have juſt and unqueſtionable exceptions.

To the other Petition concerning the members of either Houſe, His Majeſtie returns this Anſwer, That as He once conceived that He had ground enough to accuſe them, ſo now His Majeſtie finds as good cauſe wholly to deſert any proſecution of them.

And for a further teſtimony of His Majeſties reall Intention to-

wards all His loving Subjects, (ſome of whom happly may be involved in ſome unknowing and unwilling Errors) For the better compoſing and ſetling of all Fears and Jealouſies of what kinde ſoever, His Majeſtie is ready to grant as free and generall a Pardon for the full contentment of all His loving Subjects, as ſhall by the approbation of both Houſes of Parliament be thought convenient for that purpoſe.

His

¶ His MAJESTIES Consent for the Princesse *Maries* going to HOLLAND,

And Her Majestie to accompany Her thither.

HIs Majestie being very much pressed by the States Ambassador to send the Princesse His Daughter immediately into Holland: And being likewise earnestly desired by His Royall Consort the Queen to give Her Majestie leave

to accompany her Daughter thither, hath thought fit to consent to both desires, and to make this his Majesties Consent, and her Majesties Resolution known to his Parliament.

¶ Her

¶ Her Majesties Answer to a Message of both Houses.

THe Queen having received a Message from both Houses of Parliament by the Earl of Newport and the Lord Seymore, intimating unto her, that she had been told that the House of Commons had an intention to accuse her of high Treason, and that Articles to that purpose had been shewed unto her, Returns this Answer,

That there was a generall report of an Accusation intended against

her, but she never saw any Articles in Writing, and having no certain Author either for the one or for the other, she gave little credit thereunto, and much lesse now being assured from the House of Commons that never any such thing came into their thoughts.

Nor will she beleeve they would lay an Aspersion upon her, who hath ever been very unapt so far to misconster the Actions of any one person, and much more the proceedings of Parliament, and shall at all times wish a happy understanding between the King and his people.

FINIS.





K England : Lords & Com aff 21

THREE PETITIONS PRESENTED VNTO THE HIGH COVRT OF PARLIAMENT:

The first, by the *Knights*, *Gentlemen*, and *Freeholders* of the County of *Surrey*, to the right Honourable House of LORDS.

The second, by the foresaid *Knights*, *Gentlemen*, &c. to the Honourable House of COMMONS.

The third by the County of *Middlesex* unto the aforesaid House of *COMMONS*; Subscribed with about 4000. hands of *Lords* Sonnes, *Knights*, *Esquires*, *Gentlemen* and *Yeomen*.

LONDON,
Printed by *R. O.* and *G. D.* for *Samuel Enderby* at the Starre in *Popeshead-Ally*, 1641.

TO THE

RIGHT HONOVRABLE The Houſe of PEERS, now aſſembled in PARLIAMENT.

The humble PETITION of the *Knights, Gentlemen, Freeholders* and others the Inhabitants of the County of SURRY.

Sheweth,

THAT your Lordſhips happy concurrence with the Houſe of *Commons* in your paſſing many Bills for the generall good of this Kingdome, eſpecially, for the late joyning with them in your Votes, for the ſetling the *Militia*, and Forts, in ſuch hands, as the Commonweale may confide in, and this Kingdome in ſuch a poſture, as may be for its defence, and ſafeguard, hath bin long the earneſt deſire, and is now the preſent joy, of your Petitioners: Yet we cannot but very much condole the miſerable condition of the poore diſtreſſed *Proteſtants* in *Ireland*, who through the great delay which hath bin found amongſt your Lordſhips, notwithſtanding the preſent endeavours of the Houſe of *Commons*, together with many of your Lordſhips, in ſending timely reliefe to them, hath bin expoſed to the unhumane cruelties, of their mercileſſe and barbarous enemies, to the great diſhonour of this Nation, the loſſe well neere, of that part of his Majeſties Dominion, and apparent danger of the reſt; with the like griefe we apprehend, fearefull diſtractions of this Nation, the compoſure of which, is altogether hopeleſſe, ſo

long

long as the ſacred throne of his gracious Majeſty is invironed with evill Counſellors, of late producing (beſides other dangerous effects) the high and unheard of breaches of the priviledges of *Parliament*, your Lordſhips, and our common birth-right: and ſo long as the Votes of Popiſh Lords and Biſhops are continued in your Houſe, to the animating of Papiſts in this Kingdome, in their pernitious practiſes, and the retarding of our generall deſired reformation, ſo long as our Churches do abound with ſuperſtitious Clergymen, many of whom lying under the cenſure of *Parliament*, for their own ſecurity, breed and foment diſſentions, and factions, thereby to thwart and overthrow the proceedings of this PARLIAMENT.

WHEREFORE your Petitioners do humbly pray, and beſeech this honourable Houſe, that you would goe on in a conſtant union with the Houſe of Commons, *in providing for the Kingdomes ſafety, by putting the* Militia *and Forts into ſuch a Poſture, and into ſuch hands as ſhall be recommended by both Houſes, that you would expedite a continuall ſupply, according to the emergent neceſſity of* (almoſt ruinate) Ireland, *that all evill Counſellors,* (the immediate cauſes of our diſtractions) *may be found out, and brought out to condigne puniſhment, the Votes of Popiſh Lords and Biſhops,* (the maine obſtructors of paſſing many good Bills) *may be ſpeedily removed: that the Church may be purged of all corrupt and ſcandalous Miniſters: that the Popiſh Recuſants may be more then ſuperficially diſarmed, and ſome way found out by your wiſdomes for the detecting of Church Papiſts, as are moſt dangerous to this State, that ſo the peace of this Kingdome may be eſtabliſhed, the priviledges of* Parliament *vindicated, and ſecured to poſterity: the purity of Religion ſetled and preſerved. And your Petitioners, ſhall ever in duty be obliged, to defend and maintaine, with our lives and eſtates, his Majeſties royall perſon, Crown, and Dignity and your Lordſhips, ſo farre as you ſhall be united with the Houſe of* Commons, *in all their juſt and pious proceedings* &c.

TO THE HONOURABLE, THE KNIGHTS, CITIZENS and BVRGESSES of the *HOVSE* of *COMMONS* assembled in *PARLIAMENT*.

The humble Petition of the Knights, Gentlemen, Free-holders, and others, Inhabitants of the County of SURREY,

Sheweth,

THat the Petitioners doe with greateſt joy, and anſwerable thankfulneſſe acknowledge, thoſe many and excellent pledges of their future happineſſe, in your faithfull performance of the Kingdomes truſt committed to you; which have been already received from your unparalleld labours and endeavours in ſettling the happy peace and union between this and the neighbour nation of *Scotland*, preventing thereby the effuſion of much Chriſtian blood, in vindicating our civill liberties, by eaſing us of oppreſſious Courts, illegall impoſitions, more then feares of Arbitrary government, in execution of juſtice, without feare of the greateſt, or favour of the neereſt delinquents in your hopefull beginnings of, and further pious intentions for the reformation of Religion and Church-government, the moſt needfull reliefe of our brethren in *Ireland*, for ſecuring the peace and ſafety of this Kingdome in your inceſſant labouring with the Lords,

Lords, by moſt pathetical importunitie to gaine them to a joynt concurrence with you, in thoſe moſt juſt, pious and ſeaſonable acts, in your moſt noble and undaunted reſolutions, to grapple with the great, and hitherto invincible obſtructions of reformation, though you ſhould (which God in mercy forbid) be diſhonorably and ſhamefully left alone to the worke, and your great and worthy preparations thereto, which you are pleaſed in your Remonſtrance, and otherwiſe to give us, ſo full, and ſo ſatisfying an account of; ſo that we have no grievances to complaine of, no feares to diſcloſe, nor redreſſes to petition for, which the pierceing eye and vigilant care of this honourable Houſe doth not feelingly diſcerne, hath not fully diſcovered and ſtrongly laboured to relieve us in.

Yet the blood of many thouſands of our butchered brethren in *Ireland*, the deepe ſighes and loud gronings of thoſe miſerable ones left there, together with the noiſe of great and grounded feares here, ariſing thence, ſtrengthened by that long and ſtrange delay, in paſſing that moſt ſeaſonable and neceſſary bill, for ſetting this Kingdome in a poſture of defence; and by thoſe other juſt cauſes more lively & feelingly laid out at your late conference with the Houſe of Peeres, then they can be by us repreſented to you, doe joyntly cry unto us to cry unto you, for ſpeed, for all ſpeed in execution of your long, if not too long and late debated, and now at laſt, wee heare, and hope yeelded to, determinations by the Lords, for the ſuccour and reliefe of that long and lamentable diſtreſſed place, that it be not an altogether, as it is, an almoſt-loſt Kingdome, through the further retarding of that buſineſſe, which ſo calls for haſte, and ſo a delay bring even hither thoſe ſore extremities, it hath ſo long continued, and ſo exceedingly increaſed there, and the ever-working wits of the plotting malignant party at home whetted by the diſcovery and diſappointment of their many curſed deſignes, the inveterate malice of our enemies abroad, inſtructed, drawne out and ſharpned by thoſe enraged fugitives, whoſe great guilt and your Juſtice hath chaſed hence, together with the ſudden and dangerous riſing of a neceſſitated multitude, be not too quicke for your vigilancy over this and that Kingdome; and ſo the worthies of our Countrey conſtrained with griefe of heart to ſee the loſſe of both after your many moneths ſore travell in advancing Chriſts

Kingdome, and eſtabliſhing the Throne and honour of the King, with the full proſperity of this Church and State.

Now ſo many thouſands, their ſeverall Petitions, from ſundry *Counties* voycing it with your votes, that Popiſh Lords and Prelates in the houſe of Peeres, with the evill counſellours about his Majeſtie, are the great remora's at which all your pious endeavours, for this and that Nations welfare ſtop: Our humble and earneſt ſuit to this honourable Houſe is, That ſome way may be ſpeedily taken, which to your great wiſdomes ſhall ſeeme moſt proper, for the removall of them.

And your Petitioners ſhall be moſt ready (according to the late Proteſtation) *to maintaine and defend with their lives, liberties and eſtates, as his Majeſties moſt royall Perſon, Crowne and Dignitie, ſo alſo your perſons and parliamentary proceedings, and ever pray, &c.*

TO

TO THE HONOURABLE THE *KNIGHTS, CITIZENS* and *BURGESSES*, of the Houſe of COMMONS aſſembled in PARLIAMENT.

The humble Petition of Gentlemen, Freeholderrs, and other Inhabitants of the County of Midleſex, diſtinct from the Suburbs of LONDON.

Sheweth,

THat as the heavy preſſures and greivances under which this Church and Common-wealth were found at your entrance into *Parliament* deſived their being and increaſe from the Prelats and Papiſts with their Adherents, and other ill affected in this Kingdome, whoſe Dangerous practiſes and deſignes had almoſt ruined our Religion, Laws, and liberties; even ſo (leſt perfect reformation ſhould follow) we verily beleeve there hath not wanted evill counſells, craftie devices, deſperate plots and apparant oppoſition, from that malignant party, to hinder the happy progreſſe of this *Parliament*, and by continuall troubles and manifold delayes to weary out, and render fruitleſſe

leſſe your worthy preparations and endeavours, thereby to lay the certaine deſolation of this Church and Kingdom, as it already appeares by that curſed rebellion in *Ireland*, againſt our Nation and Religion, which heavie calamity your Petitioners do greatly lament and deplore.

For as much therefore as the flouriſhing of true Religion, and the happineſſe and proſperity of this Realme under God dependeth upon good ſucceſſe of this *Parliament*; and for that the noble endeavours of this honourable Aſſembly, are, as the Petitioners doe with all thankfulneſſe acknowledge, greatly conducing thereunto; And to the intent the humble Petition heretofore exhibited by the Inhabitants of this County may receive the deſired anſwer:

The Petitioners humbly pray, That this houourable Aſſembly will be a meanes unto the Kings Majeſty and the Houſe of Peeres, that perfect accompliſhment may be ſpeedily given to your good endeavours by their concurrence with you in the puniſhment of delinquents, and purging out what is amiſſe in Church and Common wealth; and that the popiſh Lords and Biſhops, whoſe votes in the houſe of Peeres is found to be a grand impediment thereto may be removed thence, and the whole Kingdome put into ſuch a preſent poſture of defence, that we may be ſafe, both from all practices of the malignant party at home, and the endevours of any ill-affected ſtates abroad.

And your Petitioners well knowing themſelves ſo farre ingaged by their late Proteſtation, *ſhall willingly maintaine and defend to the utmoſt hazard of their lives and eſtates, the Kings Majeſty and high Court of Parliament, and all your honourable proceedings for the common good againſt all contrary power, plots and oppoſitions whatſoever,*

And daily pray for you.

FINIS.

ARTICLES

OF

High Treason

Exhibited against

CHEAP-SIDE CROSSE.

WITH

The last WILL and TESTAMENT of the said

CROSSE.

And certaine EPITAPHS upon her Tombe.

By R. OVERTON.

Newly Printed, and newly come forth, with his HOLINESSE Priviledge, to prevent false Copies.

LONDON,
Printed for *R. Overton*, 1642.

The Author to his Muſe.

MY Muſe *ſcarce hatch'd erects her ſpiring eye,*
And through the aire ſees flocks of Muſes *fly;*
And wanting wings, *ſhee skipt into this* paper:
And after flyes, puft up with windy vaper:
But haſty Muſe *take this advice (I pray)*
In this thy flight keep in the Middle way;
Fly not too high, *for feare of* ſcorching beames,
Nor yet too low, *for feare of* vvatery ſtreams;
Thy vvings *are* paper, *if thou doſt aſpire*
Sols fiery throne, *he'll ſet thy wings on fire,*
To trident Neptune *if thou doſt deſcend,*
He'l vvet *thy* vvings, *and bring thee to thy* end:
Thus to the Meane *I leave thee: let none be*
Offended at thy flight, *nor yet at* me.

R. O.

ARTICLES OF HIGH TREASON

Exhibited against

Cheape-ſide CROSSE,

Dialogue-wiſe,

Betwixt Maſter *Papiſt* a profeſt Catholike, and Maſter *Newes* a Temporiſer.

Papiſt. WHat Newes I pray thee, thou canſt tell I know.

News. You muſt go *upright*, and forget to *bow*,
The *Croſſe* in *Cheap-ſide* it's accus'd of *Treaſon.*

Pa. O fie, thou ſpeaks without all ſenſe or Reaſon,
The *Croſſe* accus'd of *Treaſon!* heavens forbid:
Sure 'tis accus'd of what it never did;
The Uſurers bags thou mayſt as well accuſe,
And ſay they'r ſtuft with *Traitors* (M^r. *Newes*)

The Cut-purſe too, ſtands guilty of *high Treaſon*,
Who by his ſlight lets *Traitors* out of Priſon.
What's free from *Treaſon* now? Oh di ſmall yeare!
The very *Horne* ſhrouds *Traitors* too I feare.
Alas poore *Griſſe-Croſſe* who would ere have thought,
Under the *Horne* a Traitor ſhould been caught?
Haſt thou fore-run the *Alphabet of Art*
So long, and now to act a *Traitors* part?
'Tis not thy part alone, theres others ſhare,
And are arraign'd for *Traitors* at the Barre.
It's not enough thoſe *Reverend Fathers* ſtand
Impeacht of *Treaſon* by ſo *High* an hand;
But this poore *Croſſe*, whoſe glory hath erewhile
Grown big with honour through this *famous Iſle*,
Should be condemn'd? oh what an age is here!
We ſhall be all prov'd *Traitors* now I feare.
But Maſter *Newes*, how comes this thing about,
Is't not effected by the *Rabble rout*?
Ne. Peace Sir, what now? the *Rabble rout* ye knave?
'Tis *Patience* that brings *Croſſes* to the grave.
Cheap-ſide with patience long hath borne the *Croſſe*,
But now't muſt be disburthen'd of that droſſe.

Pa. What hath the *Croſſe* committed, Mr *News*,
That you and others ſhould it thus abuſe?
What harme doth it? do't not adorn the *City*?
If't be accus'd of *Treaſon* mores the pity.
Ne. What though? *Vox populi* hath paſt this doome,
If you'll have *Croſſes*, you muſt go to *Rome*.
Pa. I need not Sir, what greater *Croſſe* can fall,
If this fall down, we ſhall have *croſſes* all.
Croſſe here, croſſe there, we muſt reſolve on loſſes,
Come what come will, we ſhall have ſtore of *Croſſes*.
But what's the *Treaſon* this *beſt monument*
Is now attacht of by ſuch joynt conſent?

Ne.

Ne. I'le tell you M^r. *Papiſt* if you pleaſe
The *Articles* againſt it, they be theſe.

The ARTICLES.

IMprimis, *That this* Idolatrous Croſſe *hath moſt traiterouſly gone about by her evill example, and by many and ſundry ſuggeſtions, to ſeduce his Majeſties liege Subjects from the true Proteſtant Religion, to the Romiſh Catholike faith, to the utter ſubverſion and ruine of the Kingdome by civill warre.*

Item, *That the ſaid* Babyloniſh Croſſe *hath traiterouſly endeavoured to bring in the Popes ſupremacy, by inſtigating all the ſuperſtitious* Croſſes *in this* Kingdom, *to ſoyn with her in that Ieſuiticall deſigne.*

Item, *That this* prophane Heretike *hath moſt traiterouſly introduced ſundry and divers innovations into the Church, as, the* Croſſe in Baptiſme, Images, Crucifixes, *and the like.*

Item, *That this* Romiſh popiſh Idoll, *this* Diaboli-call overthwart *hath moſt traiterouſly ſupported the portractures of* Cardinals *and* Biſhops, *to the confirmation of popery, the countenancing and vindication of Traitors.*

Item, *That this* Judaicall Tiburne *hath moſt traiterouſly gone about to crucifie the Author of* Lambeth faire.

Item, *That this huge* great papiſticall Image *hath ſeditiouſly occaſioned divers tumultuous inſurrections*, politicall *and* Nationall *diſturbances, to the great overthrow of trading and Merchandary commerce.*

Item, *That this* vilanous piece of ſuperſtition, this peſtiferous Romiſh relique, *under pretence of frightning the* Divell *out of the* Market, *hath brought the* Divell *or ſome* Familiar ſpirit *of knavery amongſt them, to the cheating and undoing his Majeſties poore ſubjects, their wives and children.*

Ne.

Ne. Thus Mr. *Papiſt* you have heard the *Bill*
Whereof ſhe ſtands accus'd againſt her will:
She is convicted and condemn'd of *Treaſon*,
And dye ſhe muſt while *Croſſes* are in ſeaſon;
And I am ſent here to declare her fate;
Then *Croſſe* prepare, for thou muſt end thy date;
Vox populi hath doom'd thee to thy end,
They'll let thee live no longer to amend.
Then make thy *Will* to all the *holy Tribe*,
Here ſtands a *Papiſt* let him be thy *Scribe*.

At which ſad Newes the *Croſſe* began to ſhake,
And all the pictures there began to quake,
As if an *Earthquake* had poſſeſt the place,
Which made the *Popes noſe* ſhatter from his face:
That *Babels whore* looks as ſhe'd got the *pox*,
Then woe to him that next takes up her ſmock.
In this affright the *Virgin* loſt her Crown.
Hands they flew off, and legs came tumbling downe.
The *Croſier ſtaffe* was broke, which might have kept
His *Holineſſe* from dogs, while he had ſlept.
The *Pilgrims* they were fit to ſtep aſide,
For on the *Croſſe* they durſt ſcarce there abide.
Such frightning terrour ſo poſſeſt the *Beaſt*
That nere an *Image* there could be at reſt.
Yea 'twas ſo mighty it was thought by moſt
The forlorne Beaſt would then giv'n up the Ghoſt.

But after that the *Croſſe* had paus'd awhile,
Shee forc'd theſe words out with a ſcurvie ſmile.
Oh diſmall doome, oh more accurſed fate,
The *Croſſe* in *Cheap-ſide* quite *croſt out of date*!
And muſt I downe? tell him that paſſes by,
I liv'd a *Croſſe*, and by a *Croſſe* I dye.
Now holy Brother if you pleaſe to write,
My *Will* and *Teſtament*, I'le thus indite.

The

The laſt will and Teſtament of *Cheap-ſide Croſſe.*

IN *the name of the* Virgin Mary, *and of his* Holineſſe, Amen. *I, the* Croſſe *in* Cheap-ſide *in* London, *profeſt Catholike; being ſore ſick in body, but in perfect memorie, do make my laſt Will and Teſtament, in manner and forme as followeth.*

Imprimis, *I do bequeath my Catholike ghoſt of conſecration to him that gave it, my body to be buried in the divine* Sanctum Sanctorum *of S.* Pauls, *in full aſſurance to be Canoniz'd a* Martyr, *and for ever eterniz'd in his* Holineſſe Rubricks.

Item, *I give and bequeath all the Lead that is about me, to the* hoſtile Catholikes *in* Ireland, *to make* Bullets *to confound that curſed crew of* Heretikes.

Item, *I bequeath the* Miters *that inveſt the ſacred Temples of my* Cardinals *unto the* Reverend Fathers *the* Biſhops *of this Land.*

Item, *Their* Croſier ſtaffes *to the Catholike Shepheards of this Kingdome, for* Sheephookes.

Item, *I bequeath the* Iron *about me to make a* Clapper *for his* Holineſſe paſſing-bell.

Item, *My poore* Pilgrims *that ſtand with their faces againſt all wind and Weather, I recommend unto his* Holineſſe *of* Rome, *to report the ſad tydings of my moſt miſerable and immature deſtruction.*

Item, *The gilt that is about me, and ſuch other* ſacred Reliques *as my Executors ſhall think fit, to be ſold next* Lambeth Faire, *for the diſcharge of my funerals.*

Laſtly, *I conſtitute and ordaine the* Graces *of* Canterbury *and of* Yorke, *my lawfull Executors for the adminiſtration of this my laſt Will and Teſtament. Dated,* Anno ultimo Guilielmi.

Sealed and Delivered in the preſence of *&c.*

The Croſſe ✝ her mark.

This being done the *Croſſe* fet ſuch a groane
Would pierc'd an heart that had beene made of ſtone.
Each *Cardinall* and *Picture* that was there,
To heare this ſigh, gave up the *Ghoſt* for feare.

But

But the poore *Pilgrims* crampit'd by the back,
Withſtood the ſtorme, till that the *Croſſe* did crack:
A ſecond ſigh the *Croſſe* began to breath,
But ſighing breath'd her laſt, and took her leave.
At which the *Papiſt* ſtood as one halfe dead,
And ſwore by th'*Maſſe* he'd rather loſt his head.
But ſince it was ſo come to paſſe, he would
See her with honour brought unto the *mould*.
Which was perform'd in ſuch a pompous glory,
That I want art for to expreſſe the ſtory:
One thing except, and that I will reherſe
Some *Epitaphs* which were pin'd to her *Hearſe*.

Epitaphs upon the death of Cheap-ſide Croſſe.

COme here all you that faine would learne to weepe,
And aske who's here, that in this tomb doth ſleep.
You may receive an Anſwer, that will make
Your eye ſtrings burſt, your heart to yearne and quake,
But muſt not be reveal'd, leſt it bring in
A ſecond Deluge on the world for ſin.

ALIUD.

Sure Death and Hell do now conſpire in one
T'invent new torments for us when we'r gone,
For by-gone Ages thrown into the Duſt,
Reſt in their Graves, to ſhew the Grave is juſt,
But he that next ſhall here poſſeſſion have,
He ſhall poore man find Croſſes in the Grave.

ALIUD.

Here lies, I'le tell you if you pleaſe to know,
A certain thing whereat men us'd to bow;
But Death hath bowd it (that unhappy Knave)
And ſent it for a Token to the Grave.

The AUTHOR *to his Muſe.*

REturne my Muſe, perchance thou waſt too blame,
But if thou beeſt crave pardon for the ſame:
Pardon ſhee craves for this preſumptuous flight,
If ſhe offend, ſhe'll vaniſh out of ſight.

Exit.



A LETTER

Lately ſent by

A Reverend Biſhop

(HALL)

FROM

THE TOWER,

TO

A private Friend:

AND

By him thought fit to be publiſhed.

LONDON,
Printed in the yeare, 1642.

TO MY MVCH RESPECTED GOOD FRIEND, Mr *H. S.*

VVorthy Sir,

YOu thinke it ſtrange that I ſhould ſalute you from hence; how can you chooſe, when I doe yet ſtill wonder to ſee my ſelfe here? My intentions, and this place are ſuch ſtrangers, that I cannot enough marvell how they met. But, howſoever, I doe in all humility kiſſe the rod, wherewith I ſmart, as well knowing whoſe hand it is that wields it; To that infinite juſtice who can be innocent? but to my King and Country never heart was, or can be more cleare; and I ſhall beſhrew my hand if it ſhall have (againſt my thoughts) juſtly offended either; and if either ſay ſo, I reply not; as having

learned not to conteſt with thoſe that can command Legions.

In the meane time it is a kind, but a cold complement, that you pity me; an affection well placed where a man deſerves to be miſerable; for me, I am not conſcious of ſuch merit. You tell me in what faire termes I ſtood not long ſince, with the world; how large roome I had in the hearts of the beſt men: But can you tell me how I loſt it? Truly I have in the preſence of my God narrowly ſearcht my owne boſome; I have unpartially ranſackt this fagge-end of my life, and curiouſly examined every ſtep of my wayes; and I cannot, by the moſt exact ſcrutiny of my ſaddeſt thoughts, finde what it is that I have done to forfeit that good eſtimation, wherewith, you ſay, I was once bleſſed.

I can ſecretly arraigne and condemne my ſelfe of infinite tranſgreſſions, before the Tribunal of heaven: Who, that dwels in an houſe of clay, can be pure in his ſight, that charged his Angels with folly? O God, when I look upon the reckonings betwixt Thee and my ſoule, and find my ſhamefull areres, I can be moſt vile in my own ſight, becauſe I have deſerved to be ſo in thine: Yet, even then, in thy moſt pure eyes, give me leave, the whiles, not to abdicate my ſincerity; thou knoweſt my heart deſires to be right with thee, what ever my failings may have been; and I know what value thou putteſt upon thoſe ſincere deſires, notwithſtanding all the intermixtures of our miſerable infirmities: Theſe I can penitently

bevvaile

bewaile to thee; but in the meane time, what have I done to men? Let them not ſpare to ſhame me with the late ſinfull declinations of my age, and fetch bluſhes (if they can) from a wrinkled face.

Let mine enemies (for ſuch I perceive I have, and thoſe are the ſureſt monitors) ſay what I have offended; For their better irritation, my cleare conſcience bids me boldly to take up the challenge of good *Samuel*, *Behold, here I am; witneſſe againſt mee before the Lord, and before his Anointed; Whoſe Oxe have I taken? or whoſe Aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blinde mine eyes therewith? and I will reſtore it you.*

Can they ſay, that I bore up the reyns of government too hard; and exerciſed my juriſdiction in a rigorous and tyrannicall way, inſolently Lording it over my charge? Malice it ſelf, perhaps, would, but dare not ſpeak it; or, if it ſhould, the atteſtation of ſo grave and numerous a Clergie would choak ſuch impudence; Let them witneſſe, whether they were not ſtill entertained by me with an equall returne of reverence, as if they had been all Biſhops with me, or I onely a Presbyter with them; according to the old rule of *Egbert* Arch-Biſhop of *Yorke*; *Intra domum Epiſcopus collegam ſe presbyterorum eſſe cognoſcat*; Let them ſay, whether ought here looked like deſpoticall, or ſounded rather of imperious commands, then of brotherly complying; whether I have not rather, from ſome beholders, undergone the cenſure of a too hum-

ble remiſneſſe; as perhaps ſtooping too low beneath the eminence of Epiſcopal dignity; whether I have not ſuffered as much in ſome opinions, for the vvinning mildneſſe of my adminiſtration, as ſome others for a rough ſeverity.

Can they ſay (for this aſperſion is likewiſe common) that I barred the free courſe of religious exerciſes, by the ſuppreſſion of painfull & peaceable Preachers? If ſhame will ſuffer any man to object it, let me challenge him to inſtance but in one name; Nay, the contrary is ſo famouſly known in the Weſterne parts, that every mouth will herein juſtify mee. What free admiſſion and incouragement have I alwayes given to all the Sons of peace, that came with Gods meſſage in their mouthes? What miſ-ſuggeſtions have I waved? What blowes have I borne off in the behalfe of ſome of them, from ſome gain-ſayers? How have I often and publiquely profeſſed, that as well might we complain of too many ſtars in the skie, as too many Orthodox Preachers in the Church?

Can they complain that I fretted the neckes of my Clergie with the uneaſie yoake of new, and illegall impoſitions? Let them whom I have thus hurt blazon my unjuſt ſeverity, and write their wrongs in marble: But, if diſliking all novel devices, I have held cloſe to thoſe ancient rules which limited the Audience of our godly Predeceſſors; If I have grated upon no mans conſcience by the preſſure (no not by the tender) of the late Oath, or any unpreſcribed Ceremonie;

If

If I have freely in the Committee, appointed by the moſt honourable Houſe of Peeres, declared my open diſlike in all innovations, both in doctrine and rites, why doth my innocence ſuffer?

Can they challenge me as a cloſe, and back-ſtaire-friend to Popery or Arminianiſme, who have in ſo many Pulpits, and ſo many Preſſes, cryed downe both? Surely, the very paper that I have ſpent in the refutation of both theſe, is enough to ſtop more mouthes then can be guilty of this calumnie.

Can they check me with a lazie ſilence in my place, with infrequence of preaching? Let the populous Auditories where I have lived, witneſſe, whether having furniſhed all the Churches neare me with able Preachers, I tooke not all opportunities of ſupplying ſuch courſes, as I could get, in my Cathedrall; and when my tongue was ſilent, let the world ſay whether my hand were idle.

Laſtly, ſince no man can offer to upbraid me with too much pompe, which is wont to be the common eye-ſore of our envied profeſſion; Can any man pretend to a ground of taxing me (as I perceive one of late hath moſt unjuſtly done) of too much worldlineſſe? Surely, of all the vices forbidden in the Decalogue, there is no one which my heart upon due examination can leſſe faſten upon mee then this: He that made it, knowes that he hath put into it a true diſregard (ſave onely for neceſſary uſe) of the world, and of all that it can boaſt of, whether for profit, pleaſure, or glory. No,

No, no; I know the world too well to dote upon it; Whiles I am in it, how can I but uſe it? but I never care, never yeelde to emjoy it. It were too great a ſhame for a Philoſopher, a Chriſtian, a Divine, a Biſhop to have his thoughts groveling here upon earth; for mine, they ſcorn the imployment; and look upon all theſe ſublunary diſtractions (as upon this mans falſe cenſure) with no other eyes then contempt.

And now, Sir, ſince I cannot (how ſecretly faulty ſoever) gueſſe at my owne publique exorbitances, I beſeech you, where you heare my name traduced, learne of mine accuſers (whoſe Lyncean eyes would ſeeme to ſee farther into me then my owne) what ſingular offence I have committed.

If perhaps my calling be my crime; It is no other then the moſt holy Fathers of the Church in the Primitive and ſucceeding Ages, ever ſince the Apoſtles, (many of them alſo bleſſed Martyrs) have been guilty of; It is no other then all the holy Doctors of the Church, in all generations, ever ſince, have celebrated, as moſt reverend, ſacred, inviolable; It is no other, then all the whole Chriſtian world, excepting one ſmall handfull of our neighbours, (whoſe condition denyed them the oportunity of this government) is known to enjoy, without contradiction: How ſafe is it erring in ſuch company? If my offence be in my pen, which hath (as it could) undertaken the defence of that Apoſtolicall inſtitution, (though with all modeſty, and faire

faire reſpects to the Churches differing from us) I cannot deprecate a truth: and ſuch I know this to bee: which is ſince ſo cleared by better hands, that I well hope the better-informed world cannot but ſit downe convinced; Neither doubt I, but that, as metals receive the more luſtre with often rubbing, this truth, the more agitation it undergoes, ſhall appeare every day more glorious. Onely, may the good ſpirit of the Almighty ſpeedily diſpell all thoſe duſkie prejudices from the mindes of men, which may hinder them from diſcerning ſo cleare a light.

Shortly then, knowing nothing by my ſelfe, whereby I have deſerved to alienate any good heart from me, I ſhall reſolve to reſt ſecurely upon the acquiting teſtimony of a good conſcience, and the ſecret approbation of my gracious God; who ſhall one day cauſe mine innocence to breake forth as the morning light, and ſhall give me beauty for bonds, and for a light and momentany affliction, an eternall weight of glory. To ſhut up all, and to ſurceaſe your trouble. I write not this, as one that would pumpe for favour and reputation from the diſaffected multitude, (for I charge you, that what paſſes privately betwixt us, may not fall under common eyes) but onely with this deſire, and intention, to give you true grounds, where you ſhall heare my name mentioned, with a cauſeleſſe offence, to yeeld mee a juſt and charitable vindication. Go you on ſtill to doe the office of a true friend, yea, the du-

ty of a juſt man; in ſpeaking in the cauſe of the dumb, in righting the innocent, in rectifying the miſ-guided; and laſtly, the ſervice of a faithfull and Chriſtian Patriot, in helping the times with the beſt aid of your prayers; which is the daily task of

From the Tower,
*Ian.*24. 1641.

Your much devoted,
and thankfull friend,

JO: NORVIC.

TO MY RIGHT Reverend good Lord, JOSEPH, Lord Biſhop of NORWICH.

My very good Lord,

I Received, after much entreaty, your meeke and modeſt Vindication of your ſelfe; I pretended want of ſatisfaction concerning ſome late actions of your Lordſhips, but now I muſt tell you, and the world together, I was fully convinced of your deſert and integrity, before; and this my requeſt was but to draw from your Lordſhip ſuch a declaration of your ſelfe, as might convince others, by my divulging it abroad. But of this you have now ſent me, I muſt ſay, as not more a friend to you then truth, you have not done your ſelfe right; you have not followed your cauſe halfe throughly: and therefore give me leave (for I will take it) a little more to betray you to the eyes of men,

and more openly to unvaile your baſhfull innocence.

I cannot without a vocall compaſſion, behold your injured vertue, the moſt remarkable example of the malignity of our times; which, when I looked it ſhould receive its crowne from God and men, quite contrary to my expectation, I finde caſt downe, and trampled in the duſt.

It is not full two yeares agoe, when in that innovating age you ſuffered under ſtorms and threats from over-buſie inſtruments: every ſtep waited on by intrapping ſpyes and informers; and brought ſo far into the mouth of danger, that that *Accuſer*, *Kilvert*, durſt openly threaten you, to be the next man deſigned for his Inquiſition. How often have you ſtood as a ſhield betweene thoſe men and danger, who can now complain you are a Biſhop; when, if you had not been ſo, where had they been at this houre? How many of thoſe Antiprelaticall men, even the moſt rigid of them, have we heard bleſſing God for ſuch a Dioceſan, by whoſe proviſion and government, great hath been the company of Preachers; and acknowledging the Sun of the Goſpel, with your approach, ſetting in your Weſtern Sea, or rather riſing there, in more perfect luſtre, when the world juſtly complained it went downe in ſome other parts of the Kingdome? What prayers, what praiſes, what wiſhes were then, on all ſides, poured out for you? I ſhould be accounted your flatterer, ſhould I but mention them: Whereas now in theſe dayes of Reformation,

formation, when you might juſtly expect a reward of your former ſufferings, as deſerving (let me confidently ſpeak it) the greateſt ſhare, I ſee you as much driven at, on the other ſide, by an ignorant fury of thoſe you defend, and ſmarting as an enemy to that truth, the maintaining of which hath raiſed againſt you ſo many dangerous adverſaries. I find you ſtill the ſame man you were before; and yet, what is ſtrange, groaning under the ſame burthen of cenſure, and worſe, from quite contrary hands; even from thoſe, whoſe duty it is to promote and vindicate you; and yet who think they doe that very truth you maintaine good ſervice, in puniſhing you its defender. A miſerably miſguided zeale! *Father, forgive them, for they know not what they doe.* In the meane time, what have they to anſwer for, who when they can finde no reall blemiſh upon you, dare like the Romiſh Imagers in *Q. Maries* dayes, paint fiends and faults upon your coat; as thoſe cunningly-cruell men, in the Primitive times, cloathing the harmleſſe Chriſtian Martyrs with the skins of ſalvage Bears and Bulls, that they might be baited, and torne by the deceived Maſtiffes, which would have fawned upon them, had they appeared in their owne ſhapes: But I forbeare; Onely this, my Lord, if you thus ſink, and ſuffer under evill and killing tongues, happy, thrice happy are you; you know one hath ſaid it, that will make it good: I ſhall not, I ſeriouſly profeſſe, pity, but envy you, for having this eternall honour to expire among ſcoffes, and unjuſt igno-

ignominy, with our great Maſter. And therefore now, rouze up thoſe drooping ſpirits, which age and reſtleſſe labours have left you; fixe your eyes ſtedfaſtly, with bleſſed *Stephen*, upon heaven, and reſt your thoughts there, as no doubt you doe, with a calme and ſmiling confidence; and know, every ſtone is throwne at you, ſhall turn a precious one, to deck your crowne of glory. Into the boſome of our gracious God, whom we have thus long ſerved, and enjoyed together, I ſecurely commend you; And, till I meet you in another world, however this world judge of you, ſhall continue a conſtant lover of your tryed goodneſſe.

Jan. 29. 1641. H. S.





25

A SERMON

PREACHED AT

S^t. MARGARETTS

in VVestminster,

On Sunday the sixt of *February*, last, before many of the worthy members of the Honorable House of Commons in this present PARLIAMENT.

By *John Marston* Master of Arts, and Rector of the Parish Church of Saint *Mary Magdalen* in *Canterbury*.

Printed upon the importunity of many Auditors.

LONDON,

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1642.

SERMON

PREACHED AT

ST MARK'S CHAPEL

IN VAUXHALL

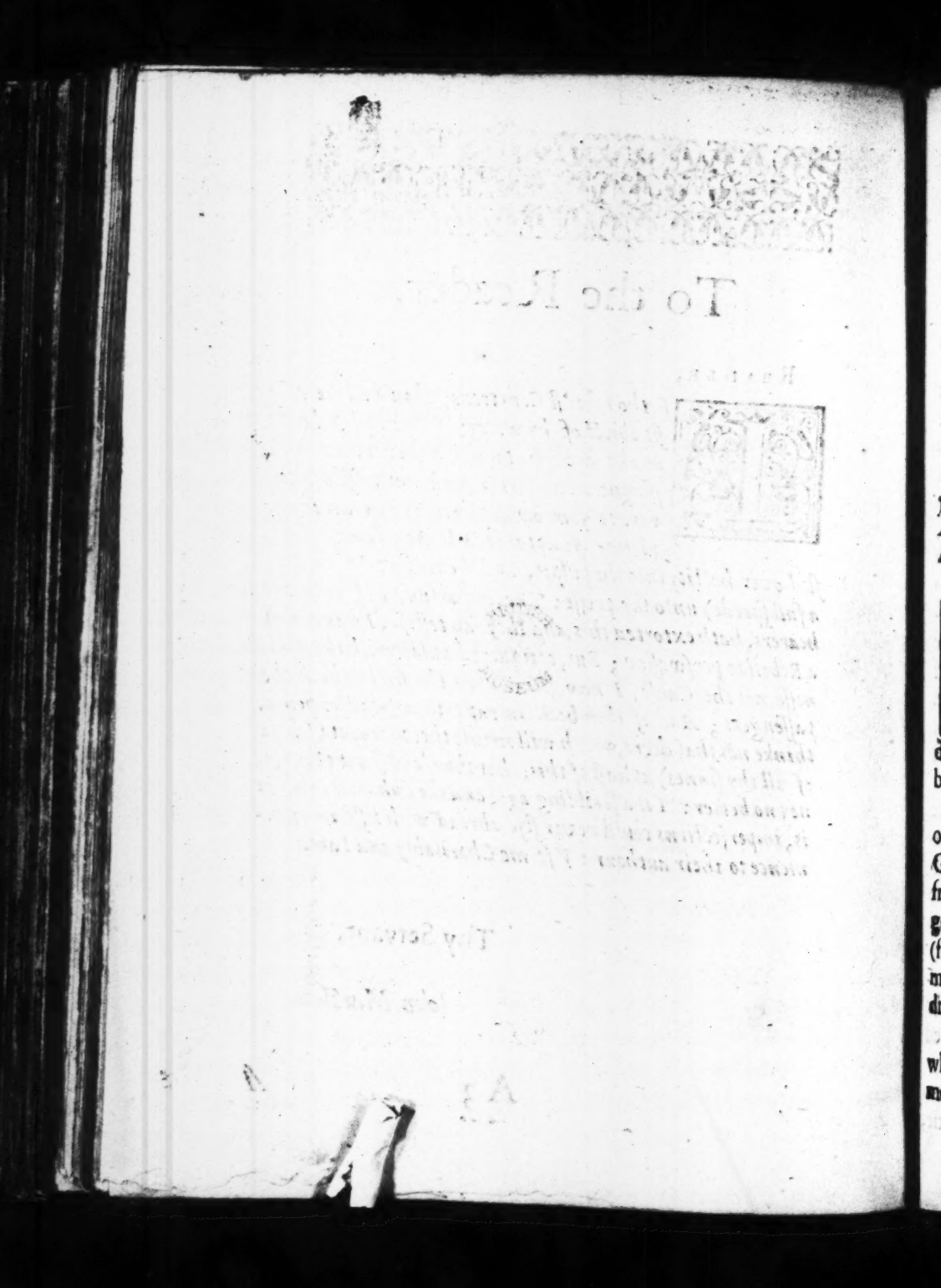
To the Reader.

READER,

IF thou bee'ſt Courteous, thou haſt heere a fit obiect of thy mercy; If Criticall? heer's worke enough to make thee thine owne plague as well as mine: you muſt adventure to your owne perrill if you denie me pittie. Accept then a leane diſcourſe, ſhuffled over haſtily into the pulpit, and thence ſpurr'd on (in a full ſpeede) unto the preſſe: The importunity of no meane hearers, hath extorted this, and they can teſtifie, I was almoſt a Rebell to perſwaſion; But, conquered at laſt with the kindneſſe, not the Cauſe, I now ſtand upon the ſtall to haile the paſſengers; And if thou beeſt intrap't to a ſmall expence, thinke not that deere, which will invite thee to repent (I hope of all thy ſinnes) at leaſt of this, that thou layd'ſt out this money no better: 'Tis a ſcribling age, and the unhappie comfort is, imperfections could never flye abroad with leſſe inconvenience to their authour: Vſe me Charitably and I am.

Thy Servant,

Iohn Marſton.



A SERMON PREACHED at S^t. *Margrets* in *Weſtminſter* on Sunday the Sixt of *February*. 1642.

IOELL 2. 12. and part of the 13. VERSE.

Therefore alſo now ſaith the Lord, Turne unto me with all your heart, with faſting, and with weeping, and with mourning; And rent your harts, and not your garments, and turne to the Lord your God.

THE Goſpells glad tydings are not now in ſeaſon; Something to make us ſad ſuits theſe times beſt: I finde a woe pronounc't againſt thoſe that laugh: Now then, hang we up our Harpes, and ſit wee downe by the waters of *Babylon*, where we ſhall not chooſe but weepe, if we but remember this our *Syon*.

And to compleate our woe, let's meaſure greifes, lay our calamities of *England* againſt thoſe calamities which God heere threatens againſt *Iudea*: Calamities able to fright the reader, and make him (conſidering them) forget his owne. Such Calamities as muſt live, when they (for whom they were provided) are dead, for the old men muſt leave the ſtorie of them, as a ſad legacie to their children, ſo we reade chap. 1. ver. 2.

But the newes of this Iudgement muſt come firſt, which invades them with ſuch horror, as makes the judgments come before they come, in the apprehenſion of them

them: And so the newes was to them like the presence of our Saviour to the Devills, to torment them before the time. For God under an Alegorie of the Locust and Canker worme, threatens a future destruction by the Invasion of the *Caldeans*: A lyon like Nation shall destroy their vines, and the drunkards must weepe for the losse of them, ver. 5. So that now their cupps must be empty, or they must fill them with their teares.

The trees must bee undrest, and stand naked without their barke, that so they may wither and dye, and for their death the whole land mourn'd at the 10. verse. Nay such scarcity did succeed, that the meate and drinke offerings were cut off from the house of the Lord, and therefore do the Priests mourne, and lye all night in sackcloth, ver. 13. And now in the second chapter, all their Iudgements are proclaimed by the sound of a Trumpet, nay the day is so neere at hand, that the very allarum sounds, and the dismall day may be seene (at the Second verse) though it be onely seene in this, that it cannot bee seene; for a day of darkenesse shall it be, and gloominesse, saith the Prophet. And just it is, that they in their distresse should want the light, who in their prosperity (whilst they had the light) were the children of darknesse.

Now horror invades the people; who through feare and affrightment are so transformed, that their faces gather blacknesse, the blacknesse of a Pots out-side (for so the Hebrew word there signifies) and so were maskt in the livery of their owne terror, and distractions; all things as blacke as their owne thoughts.

Preade of one, who once past at once both with enemies and darknesse, desired of God onely so much light as might serve to see himselfe dye valiantly; He loved light well, that was so loath to dye without it.

But heere Sion hath it not, Heaven winkes at their calamitie,

lamitie, and drawes a curtaine of darkeneſſe before all her eyes: the Sunne, and Moone ſhall be darke, and the Starres ſhall withdraw their ſhinning. *ver.* 10.

Nay the Lord himſelfe ſhall bee Generall of the forces that come againſt them, and ſhall vtter his voyce before his armie to encourage it, the day of his vengance is terrible, and who can abide it? And in this horror and diſtreſſe whether ſhall they goe? whether ſhall they flye? their darkneſſe cannot cover them, for the darkneſſe is no darkeneſſe with him; all their power ſummon'd together cannot withſtand his wrath, for who can ſtand when he is angry? There is no way to turne from theſe diſmall and approching evills, but by turning unto him that brings them, and that by repentance.

But *Quid ad nos?* what's all this to us? would God it were not: doe not dangers threaten us alſo? and ſuch dangers that if we paralell them with theſe, we ſhall ſoone ſee they doe exceed.

God threatned to deſtroy them by their enemies, but we have beene in danger to be deſtroyed by our friends, for what could it be leſſe then the judgement of God upon us, that thus one Nation ſhould riſe againſt another, both profeſſing the ſame true religion, both the dutifull Subjects of the ſame King, both having the ſame ground of quarrell to maintaine Religion? will not this make riddals in the Chronicles.

And truly was not the day of the Lord, the day of this judgement neere at hand, when theſe loving enemies were ready to ſend the meſſages of death to one another, in the dreadfull language of the Cannon? and their diſtreſſe, picture out the horror of the laſt day, in blood, and Fire, and vapour of ſmoke? And what a day of black confuſion had followed, had the warre proceeded? when two valiant Nations, united hitherto both in love, and religion

ſhould

ſhould have beene united onely in the mixture of their blood; but in this reſpect I confeſſe the hand of the Lord is not ſtill ſtretched out, for he hath removed far from us the Notherne armie, and our friendſhip (I hope) like a fracture of a bone in our bodies, is the ſtronger knit, for being broken.

But though that danger's vaniſht, a worſe now ſucceeds it, and under the feare of that we groane more then did *Iudea* heere, for feare of the Chaldeans: if a forraigne foe did threaten us, I hope we ſhould be all united in reſiſtance.

But it is not an open enemie that now doth us this diſhonour, but the ſerpents lye in the boſome of the Kingdome, and ſo much are we our owne enemies, that there is great cauſe to feare we may deſtroy our ſelves (we read not of Sion ſo) and doubtleſſe it is deſperate with that ſtate, that is ready to ſtabbe it ſelfe.

For now this fortunate Iſland, which heretofore was like the paradice of God, where God walk't not but in the Coole of the day, gently dropping down our peacefull happineſſe (which found the neighbouring Nations work enough to admire us) ſees God now in the fire, puniſhing us with the ſchorching flames of hombred diviſions, our foes being chiefely thoſe of our owne houſehould. And doe not our harts beginne to faile us for feare? and doe we not (as Sion heere) gather blackneſſe? everie man betraying ſenſibly the feare of his owne confuſion? Nay more, may we not feare that the Sun and moone may be darkened, and the ſtarrs may which draw their ſhining? that is, that the glorious light of the Goſpell of truth may be totally eeclip'ſt, when as the papiſt on one ſide, and the (I cannot tell what to call them) on the other, both ſtrive to blowe out our Candle? (But Lord let death ſtrike me blind before I ſee that day) So that we may now ſay as

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the voyce did to the *Emperor of Conſtantinople*, when he was raiſing fortifications againſt the foe without, ἔνδον τὸ κακόν. The euill is within, and why is it within? but becauſe it is within, within us in our ſinnes, and therefore within us by diuiſions amongſt our ſelues, which is the Emphaſis of Iudgement and ſhewes the world our ſinnes in our ſufferings..

True it is the ſtate hath long laine ſick of a feavour, and we haue had more then a Colledge of Phyſitians in this bleſt Parliament; And to aſſwage the heat of this diſtemper, they haue let it bloud, but diſcreetly in one vaine onely, leaſt it bleed to death. But oh! we are ſtill ſick at hart, and our feauour increaſeth whilſt we are under cure, and now we finde that the Pollicie of ſtate cannot reach our Malady, and that tis our verie Phyſitian, our heavenly Phyſitian that makes us ſick. Our ſinnes, our ſinnes haue ſo farr kindled his wrath, that unleſſe now in his wrath he remember mercie, we may well feare our feavour may end in a Conſumption, (for our God is a conſuming fire) and we be conſumed and brought to nothing. How long have we wiſht (for what we have) a Parliament? as thinking that then wee ſhould be diſburthened of all our preſſures: But I feare we have put to much confidence in man, and ſo neglected God. For, all their great care and ſtuddie for the good of *Sion*, hath as yet brought us no perfect eaſe (ſo much hath oppoſition multiplied) for in what are we better (for the preſent) then that we Cannot well be worſe; and this doubtleſſe is the hand of heauen, to ſhew that a decree of Iudgment is gone out againſt us; and that where God reſolues to puniſh, in vaine is the help of man.

Tis reported of the *Athenians* that they never demanded peace but in their mourning garments, when warr lay heauie uppon them, and they able to hould out no

longer; And I wiſh we were not to much intereſſed in their unhappie propertie. We haue ſtood it out with our God to the laſt, and haue not ſüed for peace by repentance; lets now all put on *mourning* garments, and cloath our aerie ſoules in black. Let's all ioyne in a ſadd Conſort of lamentation, to ſuppreſſe the loud clamor of our ſinnes: And fitt it is, we ſhould not be devided in our repentance, that haue bene ioynd, and ſoe (ill, well) agree ing in a fatall Confederacie of ſinning, being noe way devided (in reſpect of ſinne) but in the ſinne of our diviſion: Tis my ſinne, and tis your ſinne, the ſinnes of this Citty, and the ſinnes of all this Kingdome, the ſinnes of the Preiſts, and the ſinnes of all the people, for the ſinnes of everie man are theſe things come upon us. And therefore as everie man hath bin to readily officious in the Curſſed proiects of impietie, ſoe let every man contribute the beſt of his devotion to the worke of theſe times; ſummon all the force of his ſoule into his prayers, and ſo conquer danger by repentance. And becauſe my ſoule muſt euer take up *Saint Paules quorum ego primus*, euer confeſſing that of ſinners *I am cheife*, giue me leaue ont of an humble and penitent ambition, to ſmite my owne breaſt firſt and ſay, *God bee mercifull to mee a Sinner*. And then as a Preiſt and Miniſter of the Lord, to weepe heere betwene the Porch and the Alrar and ſay *Spare thy people o Lord and giue not thine heritage to reproach that the heathen ſhould rule ouer us, for wherefore ſhould they ſay a mong the people, where is now their God*. Oh what a ioyefull ſight twill be to all the Angells of heauen, nay to God him ſelfe, to ſe us now repenting all together; to heare a whole Congregation knock at heauen gates with their teares; how will the Angels reioyce to heare us mourne? nay how forcible is the Nature of true repentance that will make God him ſelfe repent too? For if we now turne unto him, hee will

turne

turne unto us and repent, and chaſe away all our diſtracti-ons, makeing faire weather in the ſtate (Now threatened with ſo many ſtormes) that ſo we may ſerve him againe *without feare*, and Cronicle the hartineſſe of our humi-liation, in that proſperity with which he will reward it. But with out this Conuerſion, we muſt expect nothing but woe, and horror, and confuſion, and that for want of religious faſting now, we may ere while ſtarue for hunger: And for want of teares now, we may ere while crie to our oppreſſors, and not be regarded: When happily we may ſee onr Children made a ſacrifice to the fury of the Sword and we our ſelues unhappier then they, that we dyed not before we ſaw it. The hills cannot hide us, nor can the mountaines ſhew us ſo much mercie as to fall upon us; or if they did, the power of him that gaue ſo much power unto faith, as to remoue mountaines, ſhall turne up our maſſie Coverlids, and lay us naked to our Iudgment: No, no, we haue no way to flie from him, but by *turning* to him, no way to quench his wrath, but with our teares, no way to be united among our ſelues, but by *renting* our harts aſſunder. The Prophet beſpeakes it in the text, and God him ſelfe expects it, and both beſpeake it Now, *Now therefore ſaith the Lord Turne unto me with all your hart. &c*

In the Text are two Generall parts.

1 Preface: *Therefore alſo now ſaith the Lord.*

2 Precept: *Turne unto me with all your hart &c*

In the Preface 2 things,

1 Author, *The Lord ſaith,*

2 Opportunitie, *Now ſaith the Lord.*

In the Precept 2. things,

1. Duty, Active, *Turne*, Objective *adme* to me.

2. Direction, *with all your heart with faſting* &c.

The Direction is double. { 1. Extrinſecall. 2. Intrinſecall.

The Extrinſecall part is conſidered.

1. Poſitively, *with faſting and with weeping.*

2. Privatively, *not with rending your garments.*

Secondly Intrinſecall *with the heart, with all the heart, with mourning, and a rent heart.*

Then for concluſion followes an Anacephalaioſis or ſummarie recapitulation of the whole Text, by a patheticall ingemmination, which makes the Text a turning Text, for it goes round in a Circle and ends where it began, And turne to the Lord your God.

Where we note the earneſtneſſe of the Prophet in that Itteration, and have, two arguments to perſwade us to turne.

1. Of Iuſtice and powre *the Lord*

2. Of mercy and love *our God.*

Theſe are the parts, and I ſhall proſecute them plainly, ſpeaking to the ſoule no leſſe then to the eare; And I beſeech thee O God of power ſo to aſſiſt me with thy Spirit, that thy words in my mouth may forcibly enter the ſtoniest heart heere, and make it yeild and turne to thee: And ſo I begin with the firſt part &c.

The Proclamations we receive from the King, are uſually prefaced, thus, a Proclamation by the King, &c. And why ſo: but onely to beget in all a more awfull attention for the preſent, and a ſtrickt performance after.

But a greater then the King is heere, *T'is nunc dicit Dominus, now ſaith the Lord*, and give me leave to ſay what the Lord himſelfe ſaid elſewhere, *He that hath eares to heare, let him heare what the Lord ſaith.*

Heare with his heart as well as with his eares, for the word in the Hebrew *Haazjnu*, and the word in the Greek ἀκούσατε both ſignifie *percipite* from *per* & *Capio* to take

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it in thoroughly, to our very hearts, for with the heart we properly perceive.

And if wee but remember the Author, and that 'tis a meſſage from the King of Kings, I hope we will call up our hearts into our eares, and heare juſt as we muſt turne, with all our heart. *Ipſe dixit* among the *Pythagoreans* begot a Catholike obſervance, to tell them that *Pythagoras* had ſaid this or that, made it no leſſe then Oracle: And certainely from ſuch an author as the Lord, nothing can proceede, but matter of extraordinary concernment. The phraſe promiſeth no leſſe, now *ſaith* the Lord, not now the Lord *ſpake*: For the Critticks put a difference betweene *loqui* and *dicere*: Speaking is generall, and belongs to the whole community of men, that have the Organs of ſpeech rightly diſpoſed, but ſaying is more ſpeciall and foretells ſome weighty matter to enſue.

Tully in his Rhetorickes gives the difference, *Solius eſt oratoris dicere, loqui autem communis vulgi*: Nor hath this ſcap't the Grætians, ἄλλοι λαλοῦσι, ἄλλοι λέγουσι.

And truly ſhould we forget the Author of this meſſage, the very gravity of the phraſe will draw our thoughts to the ſubject of it.

'Tis a Proclamation of peace and pardon to all that will performe it, ſo that this Prophet propheſies good to us, and not evill: For now God having muſt'red up his judgements againſt *Iudea* to take veniance for their ſinnes, and the day of wrath neere at hand, yet hee will not take them in their diſadvantage, but blowes his Trumpet in *Sion, excitare dormientes*, to rouſe up them that ſleepe in their ſinnes (as ſaith the præface to this Propheſie in Saint *Ieroms* Bible) that ſo they ſleepe not in death.

God indeed prepar'd the Inſtruments of Death, but as yet he withheld the execution; he had one thing more to doe when everie thing was ready, and that was to ſend

to them to ſue to him, that ſo he might do nothing.

Strange mercy in an offended God to threaten a people with deſtruction, that ſo he may not diſtroy them? Tis reported of *Tamberlayne* that in all his enterpriſes of warr before the furie of the ſword began, that he hung out firſt a white flagg, to intimate that if now they would ſue for mercie with ſubmiſſion, they might be ſecure from cruelltie & all the ſad effects of Conqueſt; but if upon this they yeilded not, then he hung out a red flagg in token of diſpleaſure, and that he would now write the ſtorie of their diſobedience in their blood; And if they yeeld not at that, then he hung out a blacke flagg of defiance, to ſhow that now nothing was to be expected but utter ruine & devaſtation; which truely was a mercifull diſcretion, well worth ſo brave a ſpirit. But *Iuda* heere had the white flagg laſt, and that diſplayd the greater mercy; for firſt God diſplayed his blacke flagge, by threatning a *darke and gloomy day* of deſolation, yet onely *in terrorem*, to awe them to convertion: Then a red flagge, to ſhew the meanes of this deſtruction, by fatall and bloody warre: and when all things were thus ready to their confuſion, when hope languiſhed, and diſpaire grew bold; then he hung out a white flagg in the offer of his grace and mercy, that if yet they would *turne* unto him and repent, he would ceaſe to be angry, and that very wrath it ſelfe ſhould conſume, that was kindled to conſume them.

Thus God dealt with, *Hezekiah*, he ſent him word that hee ſhould die, onely that he might live; for *Hezekiah* repenting *wept*, and *prayd*; and then the meſſage of his death, was the very death of that meſſage; for *Hezekia* had not lived ſo long, if he had not beene told he ſhould die ſo ſoone.

Thus God dealt with *Ninivie*; *Ionah* muſt propheſie that within fortie dayes *Ninive* ſhall be deſtroyed, but upon

on their repentance the Propheſie was deſtroyed, and not the City: and 'tis ſingularly obſervable, that t'was the conſideration and forecaſt of Gods mercy, that begot *Ionah's* diſobedience in flying to *Tarſhiſh*, as you may ſee *Ionah* 4. verſe 2. For he knew that God being *mercifull and ſlow to anger*, would ſoone *repent him of the evill*, and then the meſſage of truth from the God of truth ſhould ſeeme a lye, and put *Ionah* in hazard to the loſſe his of reputation, if not his life: And therefore wee reade, that upon Gods ſparing the City, *Ionah was very angry*, Gods mercy to them, ſtir'd up his wrath, to ſee how kindely God had deceived them: and in that mercy he thought the credit of a Prophet loſt.

Nor is *God* by this alteration inconſtant to himſelfe, for his reſolutions of puniſhment, are ever uſhered with condition; if not exp: eſt, yet underſtood. The rule of ſinners is, that they ſhall periſh, but this rule (as generall as it is) hath an exception, for 'tis *except* ye repent ye ſhall all likewiſe periſh; but if they repent, they are as farre from periſhing, as God is from Injuſtice.

For *aliud eſt mutare voluntatem, aliud velle mutationem*, 'tis one thing to alter the will, and another thing to will an alteration, that God never doth, but this often; *Mutat ſententiam, non mutat conſilium*, ſay the Schooles: So that this alteration argues no change in God, ſince in every thing hee doth what he will, and ſo is conſtant to his will, and that will is himſelfe.

But they that repent not at the gratious meſſages of mercy, finde a double puniſhment; one, for offending, another, for diſpiſing favour; and think then (I beſeech you) what madneſſe 'tis (after we have ſinned) to withſtand our owne pardon, by Impenitence; and how fearefull a thing it will then to fall into the hands of the living Lord.

For if we repent not, we treaſure up wrath againſt the day

day of wrath making our ſelues more miſerable in this that our impenitency procures our compleater veniance: For God though he be mercifull and long ſuffering and waites the leiſure of our repentance by many expectations of conuerſion *yet if a man will not turne he will whett his ſword, and wound the hairie ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.*

And why thinke you is it there ſaid that God will whet his ſword where tis ſaid if men will not turne, but only to ſhew that thoſe that refuſe the offers of Grace, ſhall haue ſharper veniance, deep wounding Iudgments, bee quite cutt off, in utter ruine and confuſion.

Beloved, God hath dealt everie way graciouſly with us and he hath not dealt ſo with every Nation, Bnt now I Confeſſe our ſinnes haue prouoked him to whet his ſword, nay more his hand hath bin ſtretched out, nor is his arme now ſhortened, but his hand is ſtretched out ſtil, Nay more ἀλλ' ἡ χεὶρ αὐτοῦ ὑψηλὴ, as the *Septuagint* render that place, not only *extenta*, but *exceſſa*, not only ſtretched out, for ſo it is in the leaſt ſtroake of correction, (and thoſe haue not reformed us) but his hand is high, lifted up, to ſtrike us with full force and furie.

But as yet we hope there is mercy, and that we may turne away all theſe evills with our teares, for ſprinkled with theſe, the deſtroying Angell will paſſe by us: And let us conſider with wonder and thankfullneſſe, that as he louingly invited Iudeas Conuerſion by his Prophet; ſo he doth ours now, for *Ioell* being dead yet ſpeaketh, and tells yon that God would faine haue you turne unto him.

The proclamations of princes, uſualy threaten penalty to all that either neglect or contemne them, what then will become of thoſe that ſlight the meſſages of heauen? Tis as much as your ſoules are worth, if now knowing who it is that Cõmands you to turne, you ſhould not obey him

And

And where fore is it that God thus earneſtly longs for our repentance? that he mercifully deſires not our merrited deſtruction, that he ſhould ſo thirſt to ſhew us mercie, that his very bowells ſhould yearne within him; For the word in the *Hebrue* for mercie is *Racham*, an ſignifies and inward Commotion, and yearning of the bowells, God is in pain for want of our repentance.

And why all this? doth our Conuerſion aduantage him? cannot he glorifie himſelfe as well in our Confuſion? truly yes? but heere appeares his loue to us, that all he aimes at is our good, that ſo his mercy might make us happie, and not his Iuſtice miſerable.

How ready are we to perform the Diuils commaud, thongh we ſee damnation at the end of it? wheither it be with Adam to eate forbidden fruite, & mounting the tree fall preſently: whether it be with Caine to murther our Brother, and ſoe liue, for Cains life was his puniſhment, and a wounded Conſcience is worſe then death: Though it be to plot miſcheife in a State with *Achitophell*, and proue cunning at laſt only in our owne confuſion; though it be with *Iudas* to betray our Maſter and with *Pilat* to Condemne him, and then preſently (through diſpaire) bid the world farwell in a halter, Though it be to denie the Holy one, to murther the Lord of life, and deſire the life of a murtherer, though by putting out that light, wee bring darkneſſe upon our ſoules and contrive a curſe through a generall bleſſing, *bringing his blond upon us and all our Children.* We do this & more at the Diuils command, & have we no obedience for the Lord of heauen? what other wages can the Diuil giue us, then the multiplication of our torments? But God for our obedience, giues us ſuch peace of conſcience in this life, as no ſtorme can diſturb us: Prepares our ſoules for *Glory* by ſuch dayly augmentations of his *Grace*, as will make us love to ſerue him being

never ſo well Contented, as when he Commands us; Giues us ſuch a faith, as brings heauen downe into our ſoules, to giue us earneſt, that he will one day call up our ſoules to heauen, where, to reward our obedience he will haue us liue eternally with him who commands us, and in the meane time ſuch a loue and deſire to him, that in Compariſon of heauen, we eſteeme Paradice but a hell, and life it ſelfe, but Martyrdom.

The Angels are more excellent then we, yet are they nothing elſe but obedience in the very nature of their being; meſſingers, to goe upon the employment he ſends them, for are they not all miniſtring ſpirits? See then, to be obedient to God, is to live the life of angels, But oh God ſtooping our contemplations lower, how are we a ſhamed and confounded, at the obedience of *Abraham*, who was readie at the command of god, to ſlay his ſonne, his only ſon, the ſonn whom he loued, and ſo take a way his life, that was the ioy of his owne, to ſacrifice *Iſaac* to his God, and ſo become a religious Murtherer.

But God layes no ſuch harſh Commands upon us: not to ſacrifice a ſonn, but to Kill a ſinn, not to ſhed bloud, but ro abſtaine from ſhedding it; No horror in our ſeruices, no Cruelty in his Commands; Not to doe any thing a gainſt the nature of a Compaſſionate hart, but to *turne* unto him withall our *heart*, Not to giue him onr childrens bloud, but our owne teares, and thoſe not to aduantage him, but clenſe us.

And as a motive to all this, I beſeech you conſider who 'tis that commands you, 'tis the *Lord*, the *Lord* that made you, and can confound you, the *Lord* that made you of clay, and *can breake you in peices like a Potters veſſell.* The Lord who to plague you can create a Hell in your conſciences in this life, and when you dye (if you live but to reſiſt his commands) will caſt your ſoule into Hell where *the worme never dyes.* The

The Angels doe his will both *Cito*; & *Celeriter*: without delay when they goe about it, and with the ſpeedieſt diſpatch when they are in the imployment of it: conſider then that now the *Lord* calls upon you to turne, and he calls upon you to turne to him, *Now*, and that's the next point.

The ſecond point.

And next to the Authour, the opportunity ſpeakes the importance of the meſſage, he expects it *Now*, not any time this yeare, for we may dye this Moneth, and bring our yeares to an end now in the beginning of this; not any time this moneth, for we may be benighted in our graves before the next Moone gives us light; Nay, not any time this Weeke, for *this night* our Soules may be reqnired of us, and ſo we change our bed for a grave.

But *Now*, this minute, this very moment, for we cannot promiſe to our ſelves the enjoyment of another, and this loſt, can never be recalled.

Time is a thing that's loſt, before we have it; and if learned men have found ſuch difficulty to diſcover what time is, for Saint *Auguſtine* (a rare wit) ſtrugleth in this queſtion as a bird in a ſtring, *Quid eſt tempus? ſi nemo ex me quærat, Scio, ſi quærenti explicare velim, neſcio.* (11. *Book of his confeſſion.* Chap. 14.) He knowes enough to hold his peace, but not enough to ſpeake.

And if he could not give a certaine definition of it, by reaſon of the uncertaine and viciſſitudinarie Nature of it, how ſhall we thinke to poſſeſſe it?

This *Nunc* of ſo little laſting, that 'tis loſt while we ſpeak it, how then can we be Maſters of that, whoſe very being is not to be? Like a ſwift river it comes not, but to paſſe away.

And yet ſo neceſſary is this time that meaſures allour actions, that *Pythagoras* calls it ψυχὴ τῆ κόσμου the very

ſoule of all things, but the neglect of this ſoule to often enſnares our ſoule, and ſo two Soules periſh both together.

How many are over-whelmed for want of the true imployment of time) with anguiſh, with remorſſe, and ſadneſſe, when as time well imploy'd makes a man (without arrogancy) reioyce in the workes of his owne hands.

This is one of the great confuſions, which at this day ſwayes the lives and actions of great men; who are ſo over-whelmed with the multiplicity of affaires (from morning untill night) that they have leaſure to thinke of every thing, but themſelves. Others rowle themſelves in vaine occupations, & never underſtand the principall buſineſſe of their time which is to turne, *to our angry God.*

Ἔργον ὡς πάρεργον, πάρεργον ὡς ἔργον wee labour in the maine point, as if it were but an acceſſorie, and take the acceſſories, as if they were the choiceſt principalls.

All the petty trifles which concerne the eaſe, & accommodation of our bodyes have their regular time, and ſeldome are forgotten; as to eate when we are hungry; to drinke when we are thirſty; to ſleepe when we are weary, to ſport when the Iocound fitt comes on us; we give to all theſe their time; but for the great affaire of Salvation, we ſet apart no time; as if that were not worth the wearing out a day.

God hath reſerved to himſelfe the Government of the worlds great *Dyall, Time*, he alone determines the howers, and will give this commiſſion to no man. If the Sunne were ſtayed, in the time of *Io'uah*, it was done *ſaith Saint Chriſoſtome* in honour to *Ieſus* of whom this great captaine was a figure: And if it recoyled backe 10. Degrees in the time of *Hezekiah*, it was to ſignifie the myſtery of the Incarnation, when the eternall Word abaſed himſelf below the 9. Quires of Angels, and united himſelfe with humane Nature,

Nature, the Tenth and laſt of reaſonable Creatures; *Time* indeed went backward, when Eternity came into the world: but the courſe of Time was never ſtop't, unleſſe for ſome ſpeciall miſtery of our faith. To dreame then that ſuch a change ſhould be produced for us, to repaire our Precious loſſes, were ſuch a mad folly, that whoſoever thinkes it, ſhall finde his error to ſoone, that is, when it is to late. If a Iewell be loſt, it may be found; if a houſe be burnt downe, it may bee reedified, and perhaps flouriſh moſt after ruine; But (*O God*) why ſhould we looſe that which we can never finde? Let's catch the time while the Sunne ſtriketh upon our line, or we are loſt for ever.

Antigonus ſpake wiſely when he ſaid, his was the warefare of time as well as of armes, for truly all our Chriſtian warfare Conſiſts but in well managing our time; *then* to haue the breſt-plate of righteouſneſſe when the diuill thruſts at us; *then* to haue *the Sword of the ſpirit* when we need to *reſiſt*; *then* to haue *the helmet of ſalnation* when our heads are quite under water, that ſo we ſinke but to Death, not do Deſpaire, this is to ſuite the time well, and punctually to employ it.

Gregory Nazianzen tells us ſagely παπήγυειν τ Gίον. &c. that life is an open fayre for all the world to trade in, where we may barter a Vale of teares for a *Paradice* of ioy, earth for heauen, a moment for Eternitie, but reaſon requires that we ſhould com while the faire laſts, before the ſhops are ſhut, before the rents of our bodies be pul'd downe, before the Night of Death approacheth, or we loſe our market: *But O wretched men* that we are! ſin robb's us of our time to preuent our repentance, & ſo cheates us at laſt of heauen: One man ſpends his time in plotting miſcheife againſt another, when as that time better employ'd might haue ſaued his ſoule: Another beſtowes himſelfe wholy on his pleaſure, as if he would flie at heauen

with his Hawke, to which he ſeldom lookes but in his ſport: Do we not ſee Ladies, who in the morning when they ſhould offer to God the firſt fruits of the day, will Conſult an howre or two with their looking glaſſe, and ſcarſe a minute with their prayer booke? as if they loued the ſhaddow of their owne face (which allwayes is not the beſt) better then the viſion of God himſelf: Theſe are houſes ſtill at reparations; the face (which is the forefront of the houſe and next the ſtreet) muſt be new painted, this, or that wrinkle in the wall new plaiſtred over, to which they add ſo much of the Tyre-woman, till at laſt, they are quite loſt in lime and haire, and the whole fabrick ſtrew'd with ſweets, ſhewes that the powder quite forgets the duſt. Is this to ſpend the time well? Can this trifling (to call it no worſe) fit us for eternity? Will not the *Saints* of the primitive times (who as if the day were to little, deſtin'd the nights to devotion in their Vigills) will not theſe riſe up in judgement againſt us, who make our whole life a trade of ſinne, or doing nothing.

Thinke (I beſeech you, and tremble while you thinke) how many damned ſoules are now broyling in hell fire (which the whole Ocean cannot extinguiſh) for the contempt and miſuſe of time; who, becauſe they have ill, and vainely ſpent their time, are now ſwallowed up of the worſt Eternity.

And thinke againe, what time can there be imagined for repentance (the moſt needfull worke of all) when all our life is ſwallowed up of impiety: And therefore, 'tis good councell that one gives us! *Omnia iſta contemnito, quibus corpore ſolutus, non indigebis*: Timely deſpiſe thoſe things, in the body, of which thou haſt no need out of the body: deſpiſe, and deferre all other things, as unworthy the expence of a moment; but thy repentance put not off

from

from day to day; do that *Now*, leaſt perhaps you do it never.

And ſure I am, that the Devill hath no greater pollicy to circumvent us, then by benumming of our zeale, by this hanging weights upon our ſoules, by the delay of our repentance: and I dare be peremptory to conclude, that more periſh this way, then any other. For the Devill can worke on few ſo farre, as to perſwade them that they never needc *Turne* to God at all, but alas who doth he not endanger, by delaying it?

Saint *Auguſtine* found this in himſelfe, as he tels us in the *Eight Booke of his confeſſions* Chap. 12. For there finding the Devill flattering his ſoule with perſwaſions to delay his repentance (at that time when he was moſt reſolved to performe it) he had much ſtrife in himſelf, but knowing that now the Divill had no other Engine to batter his ſoule withall; (ſo much was his reſolution for the maine, ſtrengthned by aſſiſting grace) and knowing the Divill's plot by this procraſtination, was onely to bind him faſter in the cuſtome of his ſinne; *Now* at laſt, he violently breakes the ſnare and complaines, and cryes bitterly to his God: *Vſque quo domine, quam diu? quam diu cras, & cras? quare non modo? quare non hac hora eſt finis turpitudinis meæ?*

Oh my God (ſaith he) how long wilt thou ſuffer me thus? How long ſhall I ſay to morrow, to morrow? why ſhould I not doe it now? and this minute end that filthyneſſe of life, which otherwiſe will betray me to a life of woe for ever.

But beſide the example of this godly Saint, give me leave to preſent you with the reaſons why we ſhould *Now* without any delay *turne* to our God.

Firſt becauſe by delaying our repentance, ſin is ſo fortified by cuſtome and continuance, that every day drives the nayle in further, till 'tis hard to be removed, and ſo our converſion

converſion becomes a taske of greater difficulty. *Againe* the longer we continue in our ſinnes, the more God calls backe his graceand aſſiſtance from us, ſo that the bancke breaking which did defend us, the full ſtreames of temptation breake in, and overflow us. *Thirdly*, By continuance ſinne takes deeper rooting, and ſo the weede which had but little faſtning before, requires more ſtrengh and violence to pluck it up: Laſtly, all the good motions and inclynations of our wills, by the ſtrength and growth of ſin, are more infeebled: That plant pines, where elder & ſtronger weeds attract all the moiſture: Paſſions grow bold, where reaſon dares not ſtirre againſt a cuſtome: When ſinne ſhall be faſt rooted in the habit of it, when the Divill ſhall be neere to aſſault, and God farre from aſſiſting, O how difficult will our converſion be!

He that but *ſtands in the way of ſinners*, is in a poſture of to unhappy conſtancy; he that goes on, thrives to faſt in that trade which will undoe him, and is never no true a proficient as when he goes backward: but if once it come to *ſitting in the ſeate of the ſcornfull (quaſi ad hoc vacans)* (as *Saint Auguſtine gloſſeth that place)* having nothing elſe to doe, but to ſinne: To ſit at eaſe upon the *Stoole of wickedneſſe, and imagine miſcheiſe as a law*, this is to give ſinne a cuſhion, which is loath enough to riſe, from the uneaſieſt conſtancie.

Saint Auguſtine Commenting on that miracle of Ieſus, in rayſing *Lazarus* from the grave *when he had beene dead foure dayes*, ſearcheth the reaſon why Ieſus begun that worke with a Prologue of teares, why *he groaned* and *troubled* himſelfe ſo much, when as he rais'd others with facility, without thoſe ſadder Prefaces; and from the Conſideration of this, extracts this mortall Divinity; That there are foure degrees of a ſinner, correſponding to the *foure dayes* of *Lazarus* his interment: The *Firſt* is a voluntary

Delectation

Delectation, the *ſecond* is *Conſent*, the *third* is *Accompliſhment*, the *fourth* is the *Cuſtome* and *Continuance* of ſinne; and he that hath layne out theſe foure dayes in the grave of ſin, buried thus, is hardly raiſed to life againe; *ſaith that Father*. No leſſe then a miracle can call backe ſuch a man, he muſt have teares, and ſighs, and groanes; inward trouble and *conſternation*, and when theſe are growne to *perfection*, the dead man is rais'd indeed.

And though I will not conclude (as ſome have done) that *Lazarus* thus raiſ'd dyed no more; yet ſure I am, that from this ſpirituall reſurrection, no death of ſinne ſhall relap's us; and therefore *Lazarus* muſt leave off his grave clothes, and be unbound, forſaking all relations to the grave, to ſhew that thoſe very ſinnes being dead that killed him, he lives by their mortality.

Saint Auguſtine (*Lib. 6. de Civitat Dei cap.* 10.) makes mention of an old *Comedian* (a conſtant actor in thoſe *Comedyes* which the blinde Idolaters of thoſe times inſtituted to the honour of their falſe Gods) that he was ſo inamored of the applaus the people gave him, that playing for the Gods, he acted all as for men: but being old, and forſaken of his uſuall troope of auditors; he would crawle to the *Capitoll* and feebly act his *Comedyes* before the Statues of his falſe Gods, doing all (as he ſaid) then for the Gods, & nothing for men. And do we not act our parts thus, when we dedicate the firſt fruits of our time to our own ſenſuallity; & give God (in whom we live) but the gleanings of our lives? Beginning then to ſerve God, when feeble age hath made us unapt for the ſervice of ſin; Never trembling in the ſenſe of Gods wrath, nor ſhaking in any thing but our palſie? Are we then fit *to run the path of Gods Commandements*, when we cannot goe without a ſtaffe? And truely we doe not unfitly to take the helpe of more leggs to carry us out of the world, then we had

to bring us into it, who by a long life have contracted a greater burthen of ſinne upon us. *Then* only to ceaſe from beholding vanity, when we have not faculty enough left to ſee, to frequent the houſe of God with deafe eares; *Then* onely to come to heare, when with *Davids Idolls* we have *Eares* only not to *Heare*? Not to ſin becauſe of the inability of age, is impotency, not innocency; for the taynt & habit of our youthfull ſins, remaine though the act be wanting. O miſerable condition of ſinne! never to grow old? not in Age it ſelfe? Never to dye, whilſt we live? when we can do nothing elſe, to be able to do that?

Strange power of impotency to be able to do nothing but ſinne; and ſtranger life of ſinne, that lives in us onely to kill us alive, and lives when we are dead in the guilt, and obligation to eternall puniſhment, and lives with us in Hell, to keepe us everlaſtingly living, or dying; (for I cannot tell whether it be life or death, to live in nothing but torment, and dead to nothing elſe but happineſſe.)

I beſeech you thinke *Now* what will be *Then*, and let the thought of that *Then*, teach you how to prize the Prophets *Now*; for *Ex hoc momento pendet æternitas*, the eternall Condition of your ſoules depends upon it.

O now for the Tongue of Angells to perſwade you, but miſerable man that I am, I check that holy ambition, knowing that to be ſo *excellent that I cannot attaine unto it; but ſuch as I have I give unto you*; and beſeech you, as you vallue the joyes of Heaven, as you dread the paines of Hell, by thoſe Soules of yours to redeeme which coſt Chriſt himſelfe his blood, and by that precious blood, the price of your ſoules redemption, by the love of that God who was before all time, & laſting beyond all time (being the Eternity it ſelf) to make a true uſe of this time *Now*.

O let not this day paſſe with out ſome reformation; let

let not this dayes Sun ſet, and the wrath of God ſtill upon us; but draw neere unto him *now*, ſo neere that you may kiſſe the ſonn, *for if his wrath be kindled (yea but a little) Bleſſed are all they that put their truſt in him.*

Let me expoſtulate with the *prophet, doth not the Swallow and the Crane, know their time*, yet poore man (for whom theſe were made) knowes it not.

Happily ſometimes we feele *Agrip'as* ague, ſome motions, and groouings of repentance, but we are ſtill at a ſtand for a *Conuenient ſeaſon*, and ſo the fit goes off: (for the ſoules ague (Contrarie to that of the body) beginns with a hott fitt, and ends in a Cold:) Truely though no time be amiſſe in reſpect of God, for *at what time ſoever a ſinner doth repent*, that is the *acceptable time*, that is the *day of ſaluation*: yet *Eſaw's* teares when the time was paſt, the *Virgins knocking* when *the dores were ſhut*, theſe ſhew (what Solomon ſaid) that *there is a time for every thing*, & if we looſe that time, we ſhall weepe, and knock, as fooliſhly as they.

Opportunitie is it ſelf a favour, and t'is a ſecond favour to diſcerne it, but the greateſt is to lay hold fit, and from the want of theſe, ſpring the cauſes of our Procraſtination, which is the common error of repentance, (I beſeech you marke it) eyther our *Ignorance* in not diſcerning the time, or our *Negligence*, that when wee doe diſcerne it, do not yet embrace it.

This Chriſt laments with bitter teares, and of that, God himſelf complaines, *Ier* 8. verſe. 7. *Even the Storke in the ayre, the Turtle & the Crane, & the Swallow, obſerve the time of their comming, but my people knoweth not the Iudgement of the Lord.* God uſeth not thus to complaine but in great caſes, to ſlight his ſo graciouſly offered opportunity, he accompts no triviall matter: T'is a point of the greateſt conſideration in all Chriſtianitie, elſe God would not have complain'd, nor *Chriſt* ſo paſſionatly have bemoaned *Ieruſalem*

for the loſſe of it, O ſaith he *If thou hadſt knowne that this day had bin the day of thy viſitation*, and what then? there he breakes off the teares comming ſo faſt, that he was forc't to weepe out the reſt of his meaning: O thoſe teares ſilently tell us what the loſſe of time is, for therefore did he weepe then, becauſe they wept no ſooner.

But mee thinkes I heare fleſh and blood begin to plead: May I not lay by the conſideration of my repentance a little? I am yong and healthy, and gladly would I befreind my youth with the pleaſures of the world a little longer, and then I will turne to God with all my hart: O be not deceaved; a ſuddaine death may ſnatch us hence, and ſend the ſoule into the other world with all our ſins upon it; and what the condition of that ſoule is, I dread to tell you.

But ſuppoſe the beſt, that Death ſend his harbinger, & by ſome languiſhing ſickneſſe, kindly gives us warning of our departure, yet lett me tell you, that infinite are the perplexities which diſturbe the repentance of the death bed: Our owne paines will diſquiet us, and make us roare for uery anguiſh, and ſo to cry to God, is rather paſſion, then repentance: Can we be fitt to turne unto God, when we can ſcarce turne our ſelues in our bedds? the thought of the poore widdow we ſhall leave behind us, will make the ſoule forget her *ſpowſe* and ſweteſt *bridgrome Chriſt* the feare of death will horribly affright us, and a trembling dread ſo over whelme us, that fearing to die, we think not how to dye, and ſo looſe the life of the bleſſed: the enemie will then raiſe Deuils in our conſciences, and preſent our thoughts with a ſad *Idea* of hell, and ſhew us all the torments we have deſerued; torments ſo intollerable, ſo immarceſſible, that the damned ſoule would be glad to be but a Deuill, and thinke it a high preferment to be nothing: And to ſhew full malice in the concluſion, at our very departure, he will ſhew us all our ſinns in ſuch a ſhape

that

that(deſpairing)we may grow mad,and die.

Tell me then is this a fit time for repentance? Is the death bed a conuenient Altar to *offer up our bodyes a liuing ſacrifice*, and then to when we lie a dying? O God gine us grace to thinke of this betimes; and lett me add, that the Conuerſion of our laſt time is ſeldom free, but inforc't,by the feare of hell; but in that feare there is no loue, and with out loue, there is no hope of heaven: To feare him onely for his iudgments,and not as ſonns,is to find him a Iudge, and not a Father.

Beſides the actions of vertue performed then, are not of that vallue with God, as thoſe which come to him wing'd with cheerefullneſſe in our health and proſperity: What great mercy is it to pardon an enemy when we have no power to hurt him? or what great charity to diſtribute our goods, when we cannot keepe them? Alas in this eſtate, *Peccata te dimiſerunt, non tu illa*, thy ſinnes forſake thee, Thou doſt not forſake thy ſinnes; And let me argue the unſoundneſſe of late repentance by the uſuall experience of ſick men, who make proteſtations of great contrition, but reſtored to health, returne to ſinne; *as the dogge to his vomit*, and ſo as they mend, grow worſe. But ſinne I know is full of flattery; and now I call to mind the *Thiefe* on the Croſſe, was not he ſaved the very *laſt hower* of his life, though he ſcarcely ever thought on God before, was not he prefer'd from the Croſſe to Paradice, without the trouble of more repentance?

Vnhapily argued; but ſhew me ſuch another example, and ſinne on, till you lye a dying; and truely that ſoules hardly put to it, that hath no better ſhift then to make that a ground of preſumption, which onely is a helpe in deſpaire: This was a particular act of Chriſt as *Saint Auguſtine* notes, and ſo can make no generall rule; if a Prince pardon one malefactor at the place of execution, a thouſand

ſand others dye without it: This was to diſplay the power of Chriſt on the Croſſe, then, in his greateſt infirmity, that when he would not *ſave himſelfe* from a temporall death, yet he would ſave him from an eternall death; 'Twas a rare thing, that a Theefe ſhould confeſſe Chriſt, when his neereſt friends forſooke him; and the reward of this, was as rare as his goodneſſe.

Truly the point is of ſuch conſequence, I know not how to leave it, and therefore let me inferr further, that this late repentance muſt needs be very dangerous, when as repentance at the beſt, withall advantages of life, is a worke of the greateſt difficulty; why then ſhould we poſt off that to the laſt minute, for which all our life is to little?

Converſe with a ſoule newly looſ'd from finfull ſlaverie, and it will tell you, that She ſayl'd in a calme, while ſhe went the Devills voyage; but when once ſhe begun to thinke of returning home, and leave that Sea ſo full of *Syrens*, then the ſtorme aroſe, temptations multiplyed like the Waves, every billow ſtriving which ſhould firſt devoure her.

And truly I have ſpent many thoughts upon that ſtorie of him (in the 9. of *Marke*) poſſeſt with a dumbe, and deafe ſpirit; and I thinke it wonderfully remarkable, that the Devill would neither heare, nor ſpeake, whilſt he had a quiet poſſeſſion of that body, but when Chriſt went about to turne him out of dores (*charging him to goe out of him*) then the mercy of Chriſt to the man, wrought an unpleaſing miracle on the Devills, for *the deafe heard* preſently, *and the dumbe ſpake*, and now forced to depart, he tore and rent him, and tormented him into ſuch a trance, that the ſpectators thought him dead.

Will you heare the Wiſe man in this: *My ſonne, when thou art come to the ſervice of God, prepare thy ſoule for temptations*, though perhaps we feele not the Devill in us before,

yet

yet when holy reſolutions come upon us, then he begins to ſtrive and ſtruggle preſently.

And would it not make one afraid to pray with *David*, *Create in mè O Lord a cleane heart*, (*humanum dico*) (*I ſpeake now after the manner of men*) when as the houſe in the Goſpell was no ſooner ſwept, but eight Devills ruſht in at once: but the Text there gives the reaſon, they found it empty; but if God be in thy heart; if the Trinity keepe houſe there; wee neede feare no Devilliſh intruſions.

But to proſequte the point in hand, See it figured out in *Pharaoh*, who when he found in the Children of *Iſrael* a diſpoſition to depart, then his boyling rage ran over in the multiplication of afflictions.

If *Saint Paul* have a motion of the law of the ſpirit, preſently the Divill urgeth his ſtatute law in *the law of his members, toreſiſt the law of the ſpirit*: you ſee then repentance is not without ſtrife and conflict, it ſtirr's up warre in the ſoule, and bleſſed is he who in this ſtrife can get the Victorie, and I hope we ſhall thinke it a hard worke ere we have done, it will be a ſigne we are the neerer to it.

Much more might be added to this purpoſe; The *Fathers* are full of it, but Ile ſhutt up the point with ſome breife collections out of the converſion of *Saint Auguſtine in the eight booke of whoſe confeſsions, 1. and 2. Chap:* we find his fleſh and ſpirit, in a dreadfull conflict; God drawing on one ſide, the world, the fleſh, and the Divill pulling him backe on the other: In this Agonie of temptation, he repaires to *Simplicianus*, a learned and a devout man, then to *Saint Ambroſe*, theſe were his Councell of warre in theſe aſſaults of his ſoule; But after conſultation with theſe, he was more furiouſly encountered then before, (The Divill it ſeemes was loath to looſe this great witt,) Then he retyred him ſelfe to privacie, and then (*Saith he*) what did I not ſay againſt my ſelfe, how did I beate and whipe my

Soule

Soule forward, to make her follow thee (O God) but like a ſullen jade ſhe hung backe, loath to leave her old path of ſinne.

Heere inſued a grievous conflict, and then, (ſome truce made for a time) he goes into an Orchard, ('Ile not diſpute the conveniencie of that place, but if Saint *Auguſtine* come off heere, he will doe more then *Adam* did.) But heere all his Carnall pleaſures paſt, begun to Court him *Dimitteſne nos? & a momento iſto non erimus tecum ultra in æternum?* wilt thou forſake us; and muſt we part with thee now for ever? And then (as the ſame Father tells us) the Devill bayted his hooke with all his ſinfull pleaſures paſt, (and truely t'was doubtfull but he might then have ſwallowed ſome of them) but contrary, at the thought of theſe, a ſuddaine tempeſt of teares ſhrow'rd from his eyes, and whilſt he was thus weeping and talking to God in deepe contrition of ſpirit, he heard a voyce from heaven, *Tolle lege; Tolle lege;* Take up and reade.

Then opening his booke, the firſt Scripture that preſented it ſelfe was that of Saint *Paul Not in chambering and wantonneſſe* &c. Which hit Saint *Auguſtines* diſeaſe right, and then denying all worldly luſts, he accompliſh't his finall Converſion; and in exultancie of Spirit, ſends forth his ſoule in thanksgiving: *O Lord I am thy Servant, thou haſt broken my bonds in ſunder, let my heart and my tongue praiſe thee O Lord, and let my bones crie unto thee and ſay who is like unto thee O Lord, and ſay thou to me I am thy ſalvation.*

And now to ſumme up this: Repentance is a worke of warre, many aſſaults, ſtrong reſiſtance, It wants firſt councell, then grace to follow it, it requires private an often conferrence with God by prayer, an over-maſtering force of zeale to ſpurre the ſluggiſh ſoule forward, a contempt of former pleaſures, which will now againe flatter us for entertainement.

It

It requires flouds of teares, and the voyce of God to call us, (though not thus miraculouſly) yet by the ſtill voyce of his ſpirit; (and all this conſidered,) now tell me, whether it be ſo eaſie a thing to repent, that it ſhould be left to the laſt? Whether we can retreate backe to God in an hower, that have ſtrayed fro n him all our lives? whether a few dropps at the end of our dayes are ſufficient to cleanſe that ſoule, to whom, ſin hath contributed the ſtaines of many yeares?

No, no; *And therefore for this, ſhall every man that is godly make his prayer unto thee in a time when thou mayſt be found, but in the great water flouds they ſhall not come nigh thee.*

Now then (doubtleſſe) is our time to ſeeke (and I pray God we be not neere our time, not to find): The waters of affliction are riſen indeed, *& the flouds have lift up their voyce*, in the ſad menacings and report of warre; but as yet we are not in the *great water flouds*, the *waters are* not *gone over us*, the bloud runs not downe the ſtreets, ſo that if yet, we cry *è profundis* as *Ionas* did, and learne of the Waves to lift up our voyce in hearty devotion; the waters, (though they riſe high,) ſhall be to us, but as the waters, of the floud to *Noahs* Arke, onely to lift our ſoules neerer unto Heaven.

And thus you ſee, I have diſcourſt out the *Firſt part* of the Text, and have conſidered the Authour of this great matter in charge, *Dicit Dominus*, *the Lord* ſayes it: we have obſerved his loving kindneſſe, in that he invites our Converſion, and ſo *turnes* to us firſt, and that for God to ſpare us, upon our repentance, after a reſolution of deſtruction, ſhewes his mercy to us, and betrayes no inconſtancy in himſelfe: and therefore we to be very ready to obey him, in a matter that ſo neerely concernes our Soules.

The *ſecond point* was the opportunity of time: *Now*, where we conſidered time in the flitting, and Viciſſitudinarie Nature of it, and that we muſt expect no ſtoppe of

time to attend the leiſure of our conuerſion, ſince God never ſtopt the ſonne, but to declare ſome great miſterie. And therefore time being ſo tranſient, we not prodigally to miſpend, but penitently to imploy it: where we noted that the greateſt pollicy the Devill hath to circumvent us, is to perſwade us to delay our repentance, and in that diſcourſe we ſaw how Saint *Auguſtine* diſcovered this Stratageme in his owne particuler, and with what reſolutions he avoyded it.

We have had reaſons to againſt this delay, and ſeene how unſutable it is to the Majeſty of God, to offer him a lame, and a blinde, and a decrepit ſacrifice, in a late converſion; and heere I ſhew'd, that to obſerve our time, was the cheifeſt point in all Chriſtianity, and that the neglect of this made *God* complaine, and *Ieſus* weepe.

Then we ſaw the diſturbances that diſaduantage late repentance, and anſwered the obiection concerning the *theiſe* on the *Croſſe*; and laſtly, we ſaw the danger of late repentance in this, that repentance at the beſt, with all the aduantages of life, is a worke of greateſt difficulty: thus much I haue done, and yet we are but at the dore *of the text*, Giue me leaue to enter it; I'le not dwell in it, only take a ſuruey of every roome, and breifely paraphraſe on the particulars of my *ſecond part*, which wil proue litle more then an application of my firſt part, and then I haue done.

The ſecond Generall Part.

Saint Origen held an opinion (upon what grounds I diſpute not) that as all thinges flow'd from God in the beginning, ſo all things ſhould one day ſlide backe againe into the boſome of God, (the Deuills themſelues not excepted) that as at firſt, there was no other being but God, ſo at laſt, all thinges ſhonld be God againe:

Of this error of his I might ſay enough in ſaying nothing

yet

yet this I will; T'were uot ſo great a happineſſe for us to *turne unto God*, if the Deuils could returne from damnation; neither neede God, nor we, take ſo much care for our turning: True it is that repentance is nothing elſe but *redire ad principia*; a Circ'ling about to the point we begun at, to come as neere to God as we can, *to returne* to him by repentance, from whom we *turned away* by impietie.

Now this terme of *turning*, properly belongs to one that hath loſt his way; Pilgrims we are all, and a fals light of ſinn hath miſlead us, t'were madneſſe to perſiſt now we know our error; it is high time to *returne*, or we are loſt for ever: The *Prophet* that went the way he ſhould not met a *Lyon in the way* which ſoone devoured him: there is a Lion in the way indeed, and to walke that way, is but to dare our owne confuſion: *Balaam* was madd upon this way, when he beate his Aſſe for being to ſlow in his Maſters Deſtruction: an Angell muſt come from heauen to beate him backe, (ſo reſolute we are in a wronge way) when as the very Aſſe (as if it had more Grace then the Rider) choſe rather to falle downe an obiect of his maſters furie, then trayterouſly to Convey him to his danger.

The Aſſe preacht to *Balaam*, and may to us; and teach us an unwillingneſſe to paths of danger; and if by chance our fraylties lead us thither, let us rather fall down in an humble acknowledgment, then poſt on to meete our miſerie.

Our life then in the *Metaphor* is a way, and the end of our way is to bring us to our end; that *ſummum bonum*, which we call happineſſe; *Adam* went out of the way ſo ſoone as he was in it, and we are all to like our Father, as ſoone as ever we are borne, *we goe aſtray* ſaith the Prophet: The beſt way then will be, to have the end of our Iourney ſtill in conſideration, with *Enoch* to *walke with God* in the Contemplation of the place we tend to, And truely if we could doe ſo, the *Prophet* might beſtow his Counſell

where he pleaſed, we were well enough with out it.

But *wretched men that we are!* this is not our caſe we are in a way that leades to deſtruction, yet cofidently we travayle on, till ſome twitch of conſcience begin to ſtartle us, ſome cloſe and thundring paſſage of a Sermon pull in the reynes, and we ſtand to conſider whether we are going; ſome threatned woe in a Prophet ſhewes us the pit, and we, upon the brinke of it; and then, what have wee to doe, but that, which *Lott's* wife might not doe? *Looke backe* firſt, and then returne.

And indeed the very nature of Converſion will have it ſo; for it implyes both a turning from, and a turning to; a turning from ſinne, and a turning unto God.

And truly if we would but ſeriouſly conſider the ugly ſhape of ſinne, how horrid it is in the apparition of it; (with devout Saint *Anſelme*,) wee ſhould rather chooſe to runne headlong into hell, then make uſe of ſinne to carrie us thither: Nay that Devout ſoule goes further, *Malim enim a peccato purus, infernum intrare, &c.* I had rather (ſaith he,) make hell my habitation if there no ſin might approach, then enjoy Heaven it ſelfe, if ſinne were there.

And now fancie (with me) a ſoule drencht in woe, wallowing in the blood of his owne murthers, with vollyes of oathes, and blaſphemies, hanging at his lipps; with unſavorie diſcourſes, (like jewells) at his eares, with a traducing tongue ſet on fire of hell; With eyes full of vanity, (or worſe) with rapine at his hands, with gluttony and diſgorgings about his belly, and his feete mired with all ſenſuality. (to ſhew the path he treades in;) and then to make him looke worſe, all this veyl'd over with diſſimulation: Would not this bee a ſtrange ſpectacle, would it not affright us? would we not turne away from ſuch a ſight, if there were but any way to turne? And if ſo, (God knowes) wee muſt runne away from our ſelves: and unleſſe

unleſſe we runne away from our ſelves, wee ſhall run from all that is God's, except his judgements, and thoſe we cannot ſcape: unleſſe we *turne* from our ſelves by *repentance*, we ſhall *turne* from God by *diſpaire*, and that's the worſt *turning*.

O whether then ſhall they be *turned*, that will not *turne* to the Lord? Truly I am loth to tell you: *David* will doe it for me, *The wicked ſhall be turned into hell, and all the people that forget God.*

But *Quo me vertam ut convertar ad te Domine?* (is Saint *Bernards* queſtion) *Lord*, which way ſhall I turne, that I may turne to thee? for thou art every where; *Supra, an infra? ad dextram, an ad ſiniſtram?* ſhall I turne upward or downeward? to the right hand, or to the left? All theſe waies we have gone from God, and therefore all theſe waies let us returne: *Firſt* let us returne *upward*, by raiſing our ſoules from earth to heaven, eſteeming all things *but droſſe and dung*, to thoſe treaſures which are above. Then let's turne *downewards*, by deſcending low into our ſoules, in horror and humiliation for our ſinnes; acknowledging it were juſt with God to caſt us into the bottomleſſe pit; and in expreſſion of this humility, to ſit with *Iobe* on the Dunghill; to lye with *David* on the earth; nay with the Primitive *Chriſtians* to lye under the earth, by ſtrowing aſhes on our heads:

God himſelfe was humbled, diſdaine not then to walke the path that hee hath troden; wee cannot *turne* to God better, then in his owne way: *Humiliare, & apprehendiſti* (ſaith Saint *Bernard*,) bee but humbled, and thou haſt him.

Turne next upon the *right hand*, in the true uſe of proſperity, imploy the bleſſings of God the right way, and if with the *prodigall* we have ſpent our portion, let's *returne* to our *father*.

Specially if we have waſted our ſtocke of *Grace*, nothing left, but the miſerable inheritance of wanting it, and a ſnatch now and then with the ſwine (the proper puniſhment of our ſenſuality.) O then 'tis high time to returne, he hath *Shoes*, he hath a *Robe*, he hath a *Ring*: *Shoes* to ſtay at home in, and wander this way no more; a *Robe* of righteouſneſſe that ſhall cover all our ſinnes; a *Ring*, which ſhewes our wandring hath beene circular, and that wee are now come in, where we went out; And by this *Ring* to teſtifie that our ſoules are married to our Saviour for *ever*, *never* to part againe.

Laſtly, we muſt turne *ad ſiniſtram*, to the left hand, by a willing patience to endure afflictions: Chriſt was rayl'd on, deſpiſed, ſpited on, and beaten, and wounded, and all for our tranſgreſſions, and ſhall we repine at our iuſt puniſhment?

Heare but *Bonaventur's* paſſion in this point; *Nolo viuere ſine vulnere cum te videam vulneratum*: O my god, my wounded God, as long as I ſee thee wounded, I will never liue with out a wound; *Criſt's Croſſe* is the Chriſtians inheritance; and therefore it is obſeruable, that he bare it not all the way himſelfe, but part of the way *Simon* caried it for him: we have, and ſhall keepe an intereſt in this, to the world's end.

O diſturbe not the joy of the *Martyrs* by ſhunning Chriſtian ſufferings; Make not the *Confeſſors* bluſh in heaven to behold our tergiverſations. But let us march barefoot through the path that leades to Heaven, though the way be ſtrow'd with thornes; go through fire, & water; Goe upon the point of ſwords, Nay paſſe through hell it ſelf, if that were the way to heaven, any thing, any thing, for Chriſt: and if any of us have beene apt to recoyle from our faith, for any feare of danger, let us now *turne* to him, in a willingneſſe to endure the worſt, this will be a brave

brave *Converſion*, and a true teſtimony that we do not turne only *Complementally* but *Cordially* with our *heart*: And indeed the Prophet makes that the condition of our Converſion, we muſt *turne in Corde*, with our *heart*: a Corporall Converſion, will not advantage us. God regards not much the *outſide of the platter*: I doubt not but *Herodias* Charger was faire and cleane without; but there was bloud, & Murther within it: If revenge, and mallice; thirſt of ruine more then reformation, lurke within our hearts, for all our cunning complying in the outſide of Religion, wee doe but offer to God *Iohn Baptiſts head in a platter*.

In the choice of friends we deſire hartines; let's then meaſure our duty to God, by our own deſire; If we ſhould unbowell our ſelves, and pull out our own hearts, and give them to God a ſacrifice for our ſinnes; it were to little.

But God requires a cheaper ſacrifice, that we would *turne* to him with the affections of our *heart*, and ſhall we not doe that?

O yes, I know you'le ſay you will; and I'le put you to your tryall preſently: Can you firſt but take off your heart from the things of this world, and make your treaſure in Heaven?

Could you be content now (if God ſhould require it) to ſell all you have and give to the poore? would you not begin to ſhrug, and with the young man in the *Goſpell goe away ſorrowfull*? Could you be content now to ſit downe and waſh all your ſervants feete? yet Chriſt did it.

Could you be content to kill your only ſon, and make a burnt offering of him, yet *Abram* did it; did it, in his willingneſſe to doe it, did it though he did it, not.

Nay more; could you give your only ſonne to your enemies, to your enemies to kill him, and yet that death (rightly apply'd) to ſave the Murtherers? yet God him ſelfe did it: Once more, could you be Crucified, and re-

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vil'd, and mockt, and wounded, have your hands and your feete peirc't, ſo that the *Iron ſhould enter into your ſoule*, and in the midſt of all this, pray heartily to your *Father* to *forgive* your tormentors? Yet Chriſt did it.

Are you not ſtartled now? O Lord, who is ſufficient for theſe things? I ſee I muſt deſcend lower.

Can you pray fervently, and ſend your heart up to Heaven in deſire of mercy? Are you ſorrie when you thinke upon your ſinnes? and doe you thinke upon them?

Nay more, and that's leſſe; when you finde a defect of theſe, can you heartily wiſh you could performe them?

If you finde that you do not greive ſufficiently for your ſinnes, can you grieve (hartily) that you cannot greive? Well; if but ſo, this is a hearty *turning*, and God accepts it.

But heer's one Condition more it muſt be in *toto Corde* with all the heart, that is with all the foure affections of the hart: *Firſt* that we love him ſo, that we love nothing elſe but for him, *Secondly* that we feare him and no other, *no not thoſe that kill the body*; *Thirdly* that we make him the ioy of our harts, and *Laſtly* to ſorrow for nothing ſo much, as that by ſinne we have diſpleaſed him.

Agrippa ſaid nothing whē he ſaid *ſomething*; perſwaded to be a Chriſtian *in modico* (for ſo the Latine renders it) but *Saint Paul* ſpoke it home, *in modico* and in *toto* ſome what, and all together, to be as he was: To give God a part, and apart to the world, is to rent our hearts the wrong way, and ſo make that a fault now, which will be a vertue by and by: No no, we muſt avoid the verie occaſions of ſinne, like *Saint Iohn*, who fledd out of the bath, when he ſaw *Cerinthus* in it, as if he might have bin defiled in that very element that clen'd him; this is *in toto corde* with all thy hart.

And to teſtifie this, the Prophet directs us further *cum*

ieiunio

ieiunio to turne to him with faſting; Before, I caled repentance a warre, *and Saint Ambroſe* makes this the very ſkirmiſh, *Certamen noſtrum ieiunium eſt*, the hotteſt of our ſtrife is our faſting: thus our *Saviour* fought, and was victorious: thus *Elias* went to heaven, nay to faſt, is the very life of *Angells*, for their meate is to doe the will of their Father.

Well doth the ſcripture call *Iohn Baptiſt* more then *a Prophet*, (and that's more then a man;) and why? but becauſe he lived the life of Angells by abſtinence: nay he is flatly caled an *Angell*, *Ecce mitto Angelum*, behold I ſend my Angell, (that is my meſſinger) to prepare my way before me; and what way did he prepare him? amongſt others, A way in the wilderneſſe, for there he faſted, and there Chriſt faſted after him:

Eating came in with the creation of beaſtes, and ſo ſenſuall a thing, it ſeemes God thought it, that the firſt law did conduce to faſting; and the firſt ſinne was the breach of that Law; and we ſuffer for it to this howre.

Adam when he had eaten was cloathed with the ſkinns of beaſts (as the livery of a beaſtly appetite,) but *Iohn Baptiſt* that was a man of abſtinence, had only a girdle of ſkinns about him, to ſhew no more appetite, then what conduced to the neceſſity of his being:

But aboue all; we muſt abſtaine from ſinne; for what will it profit us to abſtaine from wine, and to be drunke with rage? what will it advantage us not to eate fleſh, and yet performe the luſts of the fleſh? what will it profit us to forbeare thoſe things, which are ſomtimes lawfull, if we doe thoſe things which are never lawfull? The Fathers concluſion is good counſell, *Sic ieiunemus a Cibis, ut multo magis ieiunemus a vitiis*, Aug:) let us ſo faſt from foode, that we much more faſt from ſinne.

Ioels phraſe is more then ordinarie, Sanctifie a faſt; no

true faſt then with out ſome ſanctification, and therefore God by his Prophet *Eſay* derides their formality, who dreſt themſelves in diſſembled lookes that ſo they might appeare to faſt.

Is this your faſt (ſaith God) to hange downe your head like a bulruſh? to put on ſackcloth and aſhes? To hang downe your head like a bulruſh and yet ſtill remaine a ſtiffe necked people? to clothe the body in ſackcloth when as the ſoule is naked, not one ragg of righteouſneſſe upon it? To ſprinkle our ſelves with aſhes, when as our luſt burnes in a full fire? ſo farre are we by ſuch a faſt from *vanquiſhing* the Devill, that it makes us like him: To abſtaine from meat and not from Iniquity, is but to imitate the Devill (*Saith Iſidore*) *Cui eſca non eſt, ſed ſemper adeſt nequitia*, He eates nothing and yet is full of wickedneſſe; Better to be ſtuft with meat then ſinne, but the true faſt will have neither.

But yet there is bread which we may eate when we faſt, & faſt the better for eating it: *David* calls it *panem lachrimarum Pſal.* 80. The bread of teares, and truly we ſhal *turne* to God the better, when in the ſtrength of penitence, we ſhall doe a miracle, which the Devill ne're thought to tempt Chriſt with, *turne* our very *teares* into bread.

And why doth *David* call his *teares* his *meate*? They were more likely to be his drinke; but onely to tell us, that with theſe, the ſoule is no leſſe nouriſht, then the body is with bread, our ſpirituall *life* is not better maintained, then by *Lamentation*.

And this is it our Prophet cales for next, our returne muſt be in *Fletu* with *weeping*: The *Ancients* were prodigall of their teares, *Iobes* eyes *powred* them forth, *Davids* eyes *guſhed out with water*: And 'tis remarkable, that in the *Sacred Fountaine* tongue, the ſame word ſignifies both the *eye* and a *well*, to ſhew that our eyes muſt be overflowing

ſprings

ſpring, whoſe inundation (like that of *Nylus*,) makes the whole ſoyle fruitfull a long time after : our earth is barren without theſe ſhowrs, we live beſt, when we are drown'd every day.

But the Day was not ſufficient for *Davids* ſorrow, the night begets ſinnes as well as the day; and therefore *David* laid to reſt, opens his eyes to *weepe*, ſo wakefull in his penitence, that *every night* he *waſht his bed*; and well he did to *waſh* that: *David* had a ſin of the bed, & therfore now (as with that rare Emplaiſter, which apply'd to the weapon, cures the wound) he *waſhed his bed*, to cleanſe himſelfe.

And we may well be Prodigall of our teares, when God himſelfe is ſo thrifty to treaſure them in his *bottle*; where (in Heaven) they ſhall lye depoſited, as the earneſt of our comming thither; and when we doe arive that place of bliſſe, every drop ſhall be as a pearle to adorne our ſoules.

In *David*, we reade of *the waters above the heavens*, and one of the *Fathers* (I remember) interprets thoſe waters to be the teares of penitents; (how litterall I diſpute not) but by application, 'tis very proper to the point: for repentance (like that wondred Engine of *Archimedes*) makes water riſe high, by deſcending: It makes a miracle (otherwiſe never done) it makes it rayne upward: *Mary Magdalen* perfum'd our *Saviours feete* more then his *head*: ſome devotion ſhe powred out of her *boxe*, but more drop't from her eyes, and waſhing him, in that bath ſhe cleans'd her ſelfe.

I have read of a Student in *Paris*, who comming to *Confeſſion*, was ſo nothing elſe but ſorrow at the conſideration of his ſinnes; that griefe locking up his tongue, his ſorrow found no paſſage but through his eyes; where every evill was plainly ſeene in watery perſpectives; and this was all the language griefe had left him : His *Confeſſor* ſeeing him ſtand thus ſpeechleſſe, bid him write his *Confeſſion*, which he did and preſented it to his Ghoſtly Father; who

could read in it nothing elſe but Miracle, for the black Caracters all vaniſht, and left the paper unſtained, to Emblemiſe that penitence is a ſecond innocence.

Be this true, or falſe; ſure I am, the melting ſoule, which hath a floud of teares for every tranſgreſſion, waſheth off all her ſtaynes, and appeares before God (to whom alone ſhe is bound to Confeſſe) pure and ſpotleſſe.

And truly 'tis a good degree of our *turning* unto God, that when we riſe out of the mire of ſin, we begin to ſee our owne fouleneſſe, and then waſh our ſelves with our *teares*, And if *Chriſt* (who never laught,) wept thriſe, and yet had no ſinne of his owne, how many teares need we, who often laugh, and yet do nothing elſe but ſinne?

If one we love die, paſſion preſently leapes out at our eyes, and we *weepe* much: Alas, our ſoules by ſinne die dayly, and do we not take it ſo heavily as to weepe? Can we looſe a neerer freind? To have ſinnes paſt number, and ſo few teares, as perhaps, will not make a number? this is a ſtrange diſproportion.

Weepe then a *Sea* of teares, that ſo the ſhip of your ſoule may ſaile to heaven in her owne ſorrow; and for our ſpeedier arivall, let's raiſe our ſelves a proſperous gale, and with deepe and hart-breaking ſighes, fill her ſayles: But the ſhip of our ſoules is of greate burthen; ſinne hath loaded us, we draw much water, and every complection is not fit for teares; if therefore we ſtick aground for want of water, we muſt returne by flying: hence *David* calles for wings, and what wings are they? but the wings of a *Dove*, becauſe that is the moſt mournefull creature, and this is another quality of our *Conuerſion*, it muſt bee *in planctu with mourning:* ſtrong ſobbes, deepe groanes, ſuch inward *Compunction* as if our hearts were ſtucke with needles: All cannot *weepe*, but all muſt *mourne*, or one day *gnaſh their teeth:*

teeth: But the morning growes old, and I muſt haſten: If we *returne* rightly, the *heart* muſt be *rent*, and *not the garments*; that's but *Iewiſh* madneſſe, The ſorrow of the outſide, is but the outſide of ſorrow, the very *heart* of ſorrow, is the ſorrow of the *heart*; without which, we make a ſtage play of religion, every man ſeeming ſomething elſe, not that which hee is; and then God will not behold us; or if he doe, 'twill bee *oculo reprobationis*, not *oculo approbationis*; with an eie of *diſlike*, not of *love*; behold us *a farre off*, and what is further from heaven, then hell?

No, no, when God look's upon us, we muſt be miſerable objects; our *hearts* are only beautifull in his ſight, when they are *broken*:

Penitentia eſt quædam dolentis vindicta: Repentance is a kind of revenge, and we doe no leſſe then ſtabb the ſoule in harty ſorrow; there muſt be firſt ἀγανάκτησις, indignation, wrath and anger againſt our ſelves: then ἐκδίκησις, very revenge: Thinke then what a holy exceſſe neceſſarily concurr's to true repentance, that no one word will expreſſe the Nature of it, but we are forced to make it up vvith many): *Do de me pœnas, ut ille parcat*, ſaith Saint *Aug*: I puniſh my ſelfe, that ſo thou O God mayſt ſpare me: Broken hearts are not ſufficient, vvee muſt have contrite hearts, hearts ground to povvder, for remorſe of ſinne: And then heere's the happineſſe, that turning to God thus broken, thus bruiſed, he vvill binde us up.

See Saint *Origen* lying on the floore, in the Church Porch crying out *Calcate me*, trample upon me all ye people, as *unſavorie ſalt*, made by ſinne fit for nothing but the *dunghill*: and truely ſo pittifull was the ſtate of the primitive penitents in this kinde, that (transform'd with greife) they became ſuch a ruefull ſpectacle, that men had not the hearts to behold them, but turned away their eyes from thoſe, who were thus *turning to the Lord*: But heere's the

comfort, that God will never turne away his eyes from thoſe, that thus *turne* unto him; and that we may doe ſo, wee are put in minde of it now againe, by the turning of the text, for the beginning of the text, is wheel'd about to the end of it; *And turne to the Lord your God.*

And that wee may doe ſo, heer's two enforcing arguments, one of terror, the other of love; of terror, hee is *the Lord*, powerfull in puniſhing: ſuch a ſtone as when hee falls upon thee in the execution of his judgements, he will *grinde thee to powder*: & make thee ſo miſerable, and ſo neere nothing, that thou ſhalt be nothing, but in miſery.

Then an argument of love (for hee aſſaies all meanes to winne us) he is *your God*: *your God* who created you, *your God*, who redeemed you, your's by all promiſes of favour; to refreſh you, when you come *laden* unto him: not to *deſpiſe* you when you are *broken* harted, not to *Iudge you*, if you *Iudge your ſelves*, not to *laugh at your Calamity* if you timely *weepe* for it, not to ſend you away empty, when you *hunger and thirſt* after righteouſneſſe: if wee performe our parts, he will doe his:

This, this is the way, to appeaſe his wrath, for though the Prophet's phraſe ſeeme to queſtion it, *Quis ſcit?* as it followes the text, *who knoweth, if he will returne and leave a bleſſing behind him?* Yet we know that interogations of this Nature, are equiualent to affirmations, and ſo heer's the ſenſe, wee know that he will *returne* and have mercy upon us, and for our *turning* unto him *with faſting*, *he will returne unto us with a meate and drinke offering*, as it followes in our Prophet: that if we *turne* nnto him *with weeping*, hee will *fill us* with *fulneſſe of ioy*; Not that our ſoules ſhall, or can, comprehend the joyes of heaven, that were to narrow our happineſſe, but our ſoules (which is more) ſhall bee poſſeſt of joy; *Totum gaudium non intrabit in gaudentes, ſed toti gaudentes intrabunt in gaudium*, ſaith *Peter Lombard* out of Saint *Aug*:

O think then what the joyes of heaven are, into which the ſoule ſhall be plung'd as into an Ocean, and ſo bee devoured of happineſſe: Heer's fayre invitation; he will bee ours, by making us his, and we may give the ſtate of Grace a glimp's of the ſtate of *Glory*, by turning to him as he is *our God*, for then he will turne to us as *his people*, (and his indignation ceaſing) (to begin our heaven) joy (in a degree) ſhall heere on earth, deſcend into our ſoules; and we (not charioted up to heaven (with *Elias*) nor rap't thither (with Saint *Paul*) ſhall by a cheaper and eaſier ſtate, weare every day a taſte of happineſſe in our hearts.

Thus, thus ſhall peace be ſetled in the Kingdome; our hearts all united in the true Religion; all our feares expelled; and the *voyce of ioy retourne into our dwellings*: and that it may be thus; *Turne thou us O good Lord, and ſo ſhall wee be turned, turned* from ſinne unto righteouſneſſe heere, and one day *tranſlated* from Earth to Heaven: Even ſo *Lord Ieſus, Amen, Amen.*

FINIS.

Errata.

PAge 4. line 29. reade *withdraw*. p. 5. l. 21. r. *for what we now have*. p. 6. l. 4. r. *put on our*. p. 10. l. 11. for *yeild*, r. *yeilded*. p. 11. l. 8. r. *of his* l. 33. r. *will be then*. p. 13. l. 5. for *an* r. *And*. and for And *an*. p. 15. l. 18. r. *we thinke we have it*. p. 20. l. 8. for *no* r. *ſo*. l. 32. for *mortall* r. *morall*. p. 27. l. 31. for *famouſly* r. *furiouſly*.

A 26.

PROCLAMATION OF THE LORDS IVSTICES for the apprehenſion of the chiefe Rebels:

AND

THE REVVARD FOR TAKING ANY OF THEM:

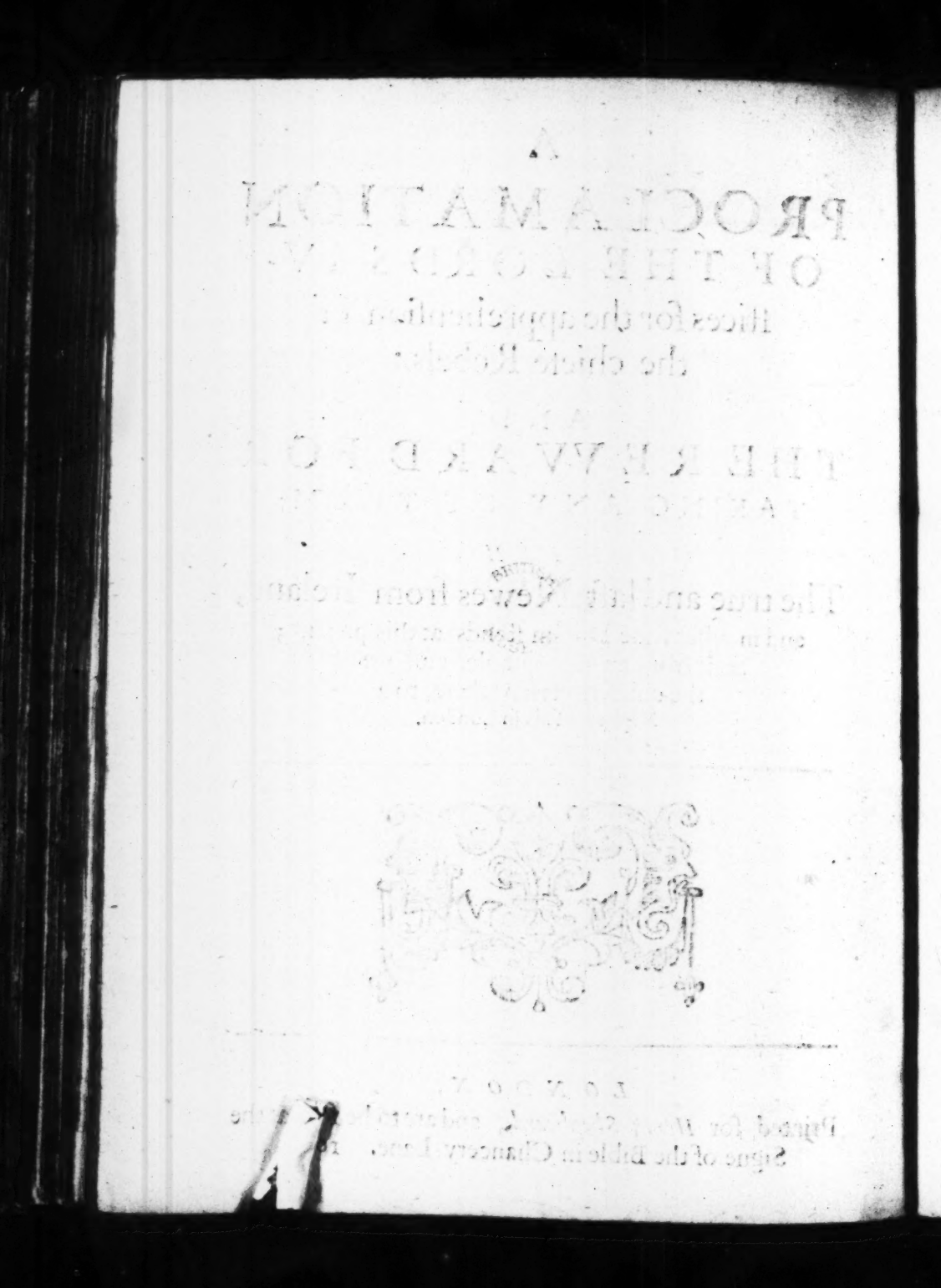
WITH

The true and laſt Newes from Ireland,

and in what ſtate Dublin ſtands at this preſent; Sent from an Honourable, and one of the chiefeſt perſons there, to a Nephew of his in London.

K Ireland Cha 12

LONDON,
Printed for *Henry Shepheard*, and are to be ſold at the Signe of the Bible in Chancery-Lane. 1641.



By the Lords Iuſtices and Councell.

W. Parſons. Jo. Borlaſe.

IT is well knowne to all men, but more particularly to his Majeſties Subjects of this Kingdome, who have all gathered plentifull and comfortable fruits of his Majeſties bleſſed government, how abundantly carefull his Majeſty hath been in the whole courſe of his Government, of the peace and ſafety of this his Kingdome, and how graciouſly he hath laboured to derive to all his Subjects therein, all thoſe benefits and comforts, which from a moſt gracious King, could be conferred on his Subjects, to make them a happy people, whereof he hath given many great teſtimonies. And as at all times he endeavoured to give them due contentment and ſatisfaction, ſo even then whileſt the Rebels now in Armes were conſpiring miſchiefe againſt Him, and his Crowne and Kingdome, he was then exerciſing Acts of Grace and Benignity towards them, granting to his Subjects here the fulneſſe of their own deſires in all things, ſo far as with Honour or Juſtice he poſſibly could, and particularly when the Committees of both Houſes of Parliament here this laſt Summer attended his Majeſty in England, at which time (amongſt many other things graciouſly aſſented to by Him) he was content even with apparent loſſe and diſadvantage to himſelfe to depart with ſundry his Rights of very great value, which lawfully and juſtly hee might have retained, And as his continued goodneſſe to this people, and his Princely care of their proſperity and preſervation ſhall (to the unſpeakable joy and comfort of all his good Subjects) render him glorious to all Poſterity, ſo the wicked ingratitude and treacherous diſloyalty of thoſe Rebels ſhall render them for ever infamous to all ages, and utterly inexcu-

ſable even in the judgement of thoſe, who for any reſpect either formerly wiſhed well to their perſons, or now pitty them in their tranſgreſſions. And although the ſaid perſons now in Rebellion were in no degree provoked by any juſt cauſe of publike griefe received from his Majeſty, or his Miniſters, to undertake ſuch deſperate wickedneſſe, neither can juſtly aſſigne any ſeverity or rigour in the execution of thoſe Lawes which are in force in this Kingdome againſt Papiſts, nor indeed any cauſe at all, other then the unnaturall hatred, which thoſe perſons in Rebellion do beare to the Brittiſh and Proteſtants, whom they deſire and publikely profeſſe to root out from amongſt them, The more ſtrange in that very many of themſelves are deſcended of Engliſh, whence is the originall and foundation of all their eſtates, and thoſe great benefits which they have hitherto enjoyed, and whence their Predeceſſors, and others then well affected in this Kingdome, have been at all times ſince the Conqueſt cherriſhed, relieved, countenanced, and ſupported, againſt the ancient enemies of the Kings people of England, many of the Iriſh alſo having received their eſtates and livelihood from the unexampled bounty and goodneſſe of the Kings of England. Yet ſuch is their inbred ingratitude and diſloyalty, as they conſpired to maſſacre Us the Lords Juſtices and Councell, and all the Brittiſh and Proteſtants univerſally throughout this Kingdome, and to ſeize into their hands, not only his Majeſties Caſtle of Dublin, the principall Fort in this Kingdome, but alſo all other the fortifications thereof, though (by the infinite goodneſſe and mercy of God) thoſe wicked and devilliſh Conſpiracies were brought to light, and ſome of the principall Conſpirators impriſoned in his Majeſties Caſtle of Dublin, by Us by his Majeſties authority, ſo as thoſe wicked and damnable plots are diſappointed in the chief parts thereof, his Majeſties ſaid Caſtle of Dublin, and City of Dublin being preſerved, and put into ſuch a condition of ſtrength, as if any of them, or their adherents ſhall preſume to make any attempt thereupon, they ſhall (God willing) receive that correction, ſhame, confuſion and deſtruction, which is due to their treacherous and deteſtable diſloyalty. And in purſuit of their bloody intentions, they aſſembled themſelves in Armes in hoſtile manner,

ner, with banners diſplayed, ſurpriſed divers of his Majeſties Forts and Garriſons, poſſeſſed themſelves thereof, robbed and ſpoiled many thouſands of his Majeſties good Subiects, Britiſh and Proteſtants, of all their goods, diſpoſſeſſed them of their houſes and lands, murdered many of them upon the place, ſtripped naked many others of them, and ſo expoſed them to nakedneſſe, cold and famine, as they thereof dyed, impriſoned many others, ſome of them perſons of eminent quality, laid ſiege to divers of his Maieſties Forts and Towns yet in his Maieſties hands, and committed many other barbarous cruelties and execrable inhumanities, upon the perſons and eſtates of the Britiſh and Proteſtants, men, women, and children, in all parts of the Kingdome, without regard of quality, age, or ſex. And to cover their wickedneſſe in thoſe cruell Acts, ſo to deceive the world, and to make way (if they could) to the effecting of their miſchievous ends, they adde yet to their wickedneſſe a further degree of impiety, pretending outwardly, that what they doe, is for the maintenance and advancement of the Kings prerogative, whereas it appeares manifeſtly, that their aimes and purpoſes inwardly are (if it were poſſible for them ſo to doe) to wreſt from him his Royall Crown and Scepter, and his iuſt Soveraignty over this Kingdome and Nation, and to deprive him and his lawfull Miniſters of all authority and power here, & to place it on ſuch perſons as they think fit, which can no way ſtand with his Maieſties iuſt Prerogative, nor can any equall minded man be ſeduced to beleeve that they can wiſh well to his Royall perſon, or any thing that is his, who in their actions have expreſſed ſuch unheard of hatred, malice, and ſcorn of the Britiſh Nation, as they have done. And ſuch is their madneſſe as they conſider not, that his ſacred Maieſty diſdaines to have his name or power ſo boldly traduced by ſuch wicked malefactors, Rebells having never in any age beene eſteemed fit ſupporters of the Kings Prerogative, much leſſe theſe, who (under countenance thereof) labour to deface and ſhake off his Government, and extirp his moſt loyall and faithfull Subjects of his other Kingdomes and here, whoſe preſervation (above all earthly things) is, and alwayes hath beene his Majeſties principall ſtudy and endeavour, which even theſe Traytors themſelves

have abundantly found with comfort, if they could have beene ſenſible of it; And whereas divers Lords and Gentlemen of the Engliſh Pale preferred Petition unto Us, in the behalfe of themſelves, and the reſt of the Pale, and other the old Engliſh of this Kingdome, ſhewing that whereas a late Conſpiracie of Treaſon was diſcovered, of ill-affected perſons of the old Iriſh, and that thereupon Proclamation was publiſhed by Us, wherein (among other things) it was declared, that the ſaid Conſpiracie was perpetrated by Iriſh Papiſts, without diſtinction of any, and they doubting that by thoſe generall words of Iriſh Papiſts, they might ſeeme to be involved, though they declared themſelves confident, that We did not intend to include them therein, in regard they alleadged they were none of the old Iriſh, nor of their Faction or Confederacie, but (as they then pretended) altogether averſe and oppoſite to all their deſignes, and all others of like condition, We therefore to give them full ſatisfaction (having indeede at that time great confidence in their loyalty) did by Proclamation dated the 29. of October 1641. declare and publiſh, that by the words Iriſh Papiſts, We intended only ſuch of the old meere Iriſh in the Province of Ulſter, as were then Actors in that Treaſon, and others, who adhered to them, and that We did not any way intend or meane thereby any of the old Engliſh of the Pale, nor of any other parts of this Kingdome, then eſteemed good Subjects, We being then (as We conceived) well aſſured of their fidelities to the Crowne, and having experience of the good affections and ſervices of their Anceſtors, in former times of danger and Rebellion. And indeede ſo beleeving were VVe in their faithfulneſſe & loyalty to the Crown, as We then alſo repreſented it into England for their advantage, and thereupon in the Order of the Lords and Commons in the Parliament in England concerning Ireland, his Majeſties loyall Subjects of Engliſh blood, though of the Romiſh Religion, being ancient Inhabitants within ſeverall Counties and parts of this Realme are mentioned, as thoſe who have alwayes in former rebellions given teſtimony of their fidelity to the Crowne of England. And in further teſtimony of the good affiance VVee had in their loyaltie, VVee iſſued Armes to the ſeverall Counties of the Engliſh Pale, the

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better to enable them to diſcharge their duties, in defending thoſe parts, and his Majeſties good Subjects therein, againſt the Rebels, upon deepe profeſſions of loyaltie made by them, and their ſeeming deteſtation of the loathſomneſſe of the crimes, and bloody guilts of the Rebells, which they for their parts profeſſed (with many oathes and proteſtations) to abhorre, and promiſed to oppoſe and reſiſt them, with all their power. And wee iſſued Armes alſo to many Noblemen and Gentlemen of the Pale, and elſewhere, of the Romiſh Religion, for the defence of their houſes, againſt the Rebells. Yet much contrary to the expectation of all equall minded men, and in deceit of the truſt repoſed in them by this State, and directly contrary as to their loyaltie and dutie to his Majeſtie, ſo to the great profeſſions which they had ſo lately before made at this Councell Board, many of thoſe as well whole Counties, as particular perſons entruſted with thoſe Armes, revolted to the Rebels, caryed his Majeſties Arms with them, and ſo the Arms whichwere truſted into their hands, for the protection of his Maſties good Subjects, they converted to the annoyance and deſtruction (as much as in them lay) of thoſe good Subjects they were truſted to protect, and of this State and Government, and have not onely not reſiſted the Rebells, but have alſo joyned with them, and they and the Rebells aſſembled in Armes in hoſtile manner, with banners diſplayed, againſt his Majeſtie, in beſieging ſome of his Townes, taking into their poſſeſſion by force or fraud many of his Majeſties Burroughs, walled and unwalled, and in committing murders, ſpoyles, robberies, and many deteſtable cruelties on his Majeſties good Subjects. And although thoſe of the Pale, pretended that they were not able to aſſemble or arme any ſtrength againſt the Rebells, yet lately they found meanes to aſſemble, and arme great multitudes to aſſiſt the Rebells againſt his Majeſties forces, and againſt his Majeſties Government, and this State, And as well the perſons who were the firſt Actors in this Rebellion, as alſo many others in the Engliſh Pale, and ſeverall other parts of the Kingdome, forgetting thoſe duties which (by the Lawes of God and man) are due from them to his Sacred Majeſtie, are ſo ungratefull to his Majeſtie for the great and abundant benefits and favours

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from Him, and his Royall Father, and Predeceſſors derived to them, ſo inſenſible of the happineſſe which they (with all others in this Kingdome) enjoyed by his bleſſed Government, and ſo improvident to themſelves and their poſteritie, as they have preſumed moſt unnaturally to conſpire, raiſe, and act thoſe abhominable Treaſons and Rebellion againſt his Majeſtie, as is herein formerly mentioned, And for as much as thoſe Rebells, and particularly Sir *Con Magenis* of Newcaſtle in the Countie of Downe Knight, *Patrick mac Cartan* of Loghnelan in the ſaid Countie, *Art oge mac Glaſny Magenis* of Ilanderry in the ſaid County, *Ever mac Phelim Magenis* of Caſtlewelan in the ſaid County, *Rory mac Brian oge Magenis* late of Edenteecullagh in the ſaid County, *Phillip mac Hugh mac Shane O Rely* of Ballinecarrig in the Countie of Cavan, *Phillip mac Mulmorry O Rely* of Liſmore in the ſayd Countie, *Mulmorry mac Edmond O Rely* of Cavet in the ſaid Countie, *Hugh Boy mac Shane O Rely* of Kilmore in the ſaid Countie, *Owen mac Shane mac Phillip O Rely* of the ſame, *Rory Magwyre* of Haſſets-towne in the County of Farmanagh, brother to the Lord *Magwyre*, *Donogh bane Magwyre* of Carrow in the ſaid Countie, Uncle to the ſaid Lord *Magwyre*, *Brian mac Cowcannaght Magwyre*, of Tempoe, in the ſaid County, Sir *Phelim O Neale* of Kinard in the County of Tyrone Knight, *Tirlagh Roe O Neale*, brother to the ſaid Sir *Phelim*, *Tirlagh Groome O Quin* of Donoghmore in the ſaid Countie, *Cormock mac Owin oge O Hagan* of Mullinecor in the ſaid County, *Patrick Modder O Donelly* of Croſkanena in the ſaid County, *Art mac Tirlagh mac Henry O Neale* of Devernagh in the County of Armagh, *Tirlagh mac Henry mac Tirlagh O Neale* of the Fues in the ſayd County, *Hugh oge O Neale* of Aghadamph in the ſaid County, *Donogh oge O Murchie* of Caſhell in the ſaid County, *Collo mac Brian mac Mahowne* of Balloghie in the County of Monaghan, *Neale mac Kena* of the Trough in the ſaid County, *Coolo mac Ever mac Mahowne* of in the ſaid Countie, *Art Roe mac Patrick mac Art Moyle mac Mahowne* of Fanahah in the ſaid County, Captaine *Hugh mac Phelim Birne* late of Ballinecor in the County of VVicklo, *Shane mac Brien mac Phelim Birne* late of Carrigocroe in the ſaid County, *Luke alias Feagh*

Feagh O Toole of Caſtlekeven in the ſaid County, *Luke alias Feagh mac Redmond Birne* of Kilcloghram in the ſaid County, *Redmond mac Feagh Birne* late of Kilvane in the ſaid County, *Phelim mac-Redmond Birne* late of the ſame in the ſaid County, *Dermot mac Dowlin Cavenagh* of Ballidony in the Countie of VVexford, *Lewis alias Liſagh mac Owny Dempſie* of Rahynne in the Kings Countie, *Art O Molloy* of Rathlyan in the ſaid County, *Hubert Fox* of Kilcourſie in the ſayd Countie, *Owen O Molloy* of Clonekeene in the ſaid Countie, *Florence mac Shane Fitz-Patrick* of Caſtle-towne in the Queenes Countie, *Barnabie Dempſie* of Knockardegur in the ſaid County, *Daniel Doine* of Tenehinche in the ſaid county, *Barnabie Fitz-Patrick* of Raghdowny in the ſaid County, *Iames mac Fergus mac Donell* of Taghnekillie in the ſaid county, *Francis mac Faghny O Farrall* of the Mote in the County of Longford, *William Farrall* of Ballintobber in the ſaid County, *Iames mac Conell Farrall* of Tenelecke in the ſayd County, *Oliver Boy Fitz-Gerrald* of in the ſaid County, *Pierſe Fitz-Gerrald* of Ballyſonan in the County of Kildare, *Maurice Euſtace* of Caſtle-Martin in the ſaid County, *Nicholas Sutton* of Tipper in the ſaid Connty, *Roger alias Rory O More* of Ballynah in the ſaid County, *William Fitz-Gerrald* of Blackhall in the ſaid County, *Robert Preſton*, brother to the Lo. Viſcount Gormaſtown, *Iames Fleming* late of Slane in the County of Meath, brother to the Lo. Baron of Slane, *Patricke Cuſacke* of Gerrards-towne in the ſaid County, *Edward Betagh* of Moynaltie in the ſayd County, *Gerrald Leins* of the Knock in the ſayd County, *Luke Netervill* of Carballies in the County of Dublin, ſonne to the Lo. Viſcount Netervill, *George Kinge* of Clontarfe in the ſaid County, *Richard Barnewall* of Leſpopell in the ſaid County, Colonell *Richard Plunket* late of Dunſoghly in the ſaid County, *Matthew Talbot* late of Kilgobban in the ſayd County, *John Stanley* of Mallettſ-towne *alias* Marlettſ-towne in the County of Lowth, *John Bellew* of VVilletſ-towne in the ſaid County, *Chriſtopher Barnewall* of Rathaskett *alias* Rathasker in the ſayd County, and *Oliver Caſhell* of Dundalke in the ſaid County: In ſtead of that dutie and loyaltie, which his Majeſties good and gracious Goverment might juſtly have wrought

in them, have returned nothing but thoſe fruits of Treaſon and Rebellion, to the diſturbance of the publique Peace, and happineſſe of this Kingdome, and to the deſtruction (as much as in them lay) of this State and Government, and of the perſons and eſtates of many thouſands of his Majeſties good and faithfull Subjects therein, whereby they have ſhewed themſelves to be moſt ungrateſull, deteſtable, vile and unnaturall Traytors and Rebells, VVe therefore according to the cuſtome of this Councell Board in caſes of this nature (though no formet Rebellion can paralell this for acts of crueltie and horrid crimes) doe by this preſent Proclamation in his Majeſties name, and by his Majeſties Authoritie, declare, publiſh and proclaime them, the ſaid Sir *Con Magenis, Patrick mac Cartan, Art oge mac Glaſny Magenis, Ever mac Phelim Magenis, Rory mac Brien oge Magenis, Phillip mac Hugh mac Shane O Rely, Phillip mac Mulmorry O Rely, Mulmorry mac Edmond O Rely, Hugh Boy mac Shane O Rely, Owen mac Shane mac Phillip O Rely, Rory Magwire, Donogh Bane Magwire, Brian mac Cowcannaght Magwire, Sir Phelim O Neale, Tirlagh Roe O Neale, Tirlagh Groome O Quin, Cormock mac Owin O Hagan, Patrick Modder O donnelly, Art mac Tirlagh mac Henry O Neale, Tirlagh mac Henry mac Tirlagh O Neale, Hugh oge O Neale, Donnogh oge O Murchie, Collo mac Brien mac Mahowne, Neale mac Kena, Coolo mac Ever mac Mahowne, Art Roe mac Patrick mac Art Moile mac Nahowne, Captaine Hugh mac Phelim Birne, Shane mac Brien mac Phelim Birne, Luke alias Feogh O Toole, Luke alias Feogh mac Redmond Birne, Redmond mac Feogh Birne, Phelim mac Redmond Birne, Dermott mac Dowlin Cavenagh, Lewis alias Liſagh mac Owny Dempſie, Art O Molloy, Hubert Fox, Owen O Molloy, Florence mac Shane Fitz-Patrick, Barnabie Dempſie, Daniel Doine, Barnabie Fitz-Patrick, Iames mac Fergus mac Donell, Francis mac Faghny O Farrall, William Farrall, Iames mac Conell Farrall, Oliver Boy Fitz-Gerrald, Pierſe Fitz-Gerrald, Maurice Euſtace, Nicholas Sutton, Roger alias Rory O More, William Fitz-Gerrald, Robert Preſton, James Fleming, Patrick Cuſacke, Edward Betagh, Gerrald Lains, Luke Netervill, George King, Richard Barnewall, Colonell Richard Plunket, Matthew Talbot, John Stanley, John Bellew, Chriſtopher Barnewall* and *Olive Caſtell*, and

every

every of them, and all their and every of their partakers, aiders, maintainers, comforters, confederates, complices and aſſociats, apparant notorious, ungratefull, wicked, vile and unnaturall Traytors and Rebells, againſt our moſt gracions Soveraigne Lord *Charles* by the Grace of God King of England, Scotland, France and Ireland defender of the Faith, &c. his Royall Crowne and dignitie of this Realme, and malicious oppugners of his Majeſties Royall Soveraigntie, Preheminences and Prerogatives, willing therefore, requiring, warranting and authorizing all his Maieſties good and loving Subjects, to purſue and plague with fire and ſword, apprehend, deſtroy and kill, by all the wayes and meanes they may, all the ſaid perſons, their partakers, ayders maintainers, comforters, confederates, complices & aſſociats, as apparant notorious, ungratefull, wicked, vile, deteſtable and unnaturall Traytors and Rebells. And We doe hereby make knowne to all men, as well good Subiects as all others, that whatſoever he or they be that ſhall betwixt this and the five and twentieth day of March next, kill and bring, or cauſe to be killed and brought unto Us, the Lords Juſtices, or other chiefe Governour or Governors of all this Kingdome for the time being, the Head of the ſaid Sir *Philem O Neale*, or of the ſaid Sir *Con Magenis*, or of the ſaid *Rory Magwire*, or of the ſaid *Phillip mac Hugh mac Shane O Rely*, or of the ſayd *Cello mac Brien mac Mahon*, who were of the Principall Conſpirators, and have beene the firſt and principall Actors in this preſent Rebellion, he or they ſhall have by way of reward, for every of the ſaid laſt named perſons, ſo by him to be killed, and his or their head or heads brought to Us, the Lords Juſtices, or other chiefe Governour or Governours of this Kingdome, as aforeſaid, as followeth: *viz.* for the head of the ſayd Sir *Philem O Neale*, One thouſand pounds, for the head of the ſaid Sir *Con Magenis* ſix hundred pounds, for the head of the ſaid *Rory Magwire*, ſix hundred pounds, for the head of the ſaid *Phillip mac Hugh mac Shane O Rely*, ſix hundred pounds, for the head of the ſaid *Cello mac Brien mac Mahon* 6 hundred pounds, and Pardon for all his or their Offences, that ſhall kill, and ſo bring in, or cauſe to be killed, and ſo brought in, the ſaid head or heads. And whoſoever ſhall within the ſaid time, by any

meanes ſlay, or kill, as aforeſaid, the ſaid Sir *Philem o Neale*, Sir *Con Magenis*, *Rory Magwire*, *Phillip mac Hugh mac Shane o Rely*, and *Collo mac Brian mac Mahowne*, or any of them, though ſuch perſon or perſons, ſo ſlaying or killing the ſaid Traytors, or any of them, bring not, or cauſe not to be brought to Us, the Lords Juſtices, or other chiefe Governour or Governours of this Kingdome, the head or heads of the ſaid Traitor or Traitors: Yet being juſtly proved, ſhall forthwith upon proofe ſo made, receive the reward, *viz.* for the ſaid Sir *Philem o Neale* eight hundred pounds, for the ſaid Sir *Con Magenis* foure hundred pounds, and for the ſaid *Rory Magwire*, foure hundred pounds, for the ſaid *Phillip mac Hugh mac Shane o Rely*, foure hundred pounds, and for the ſaid *Collo mac Brien mac Mahowne* foure hundred pounds, and pardon for all his or their offences, that ſhall ſo kill the ſaid laſt mentioned perſons, or any of them. And for as much as the other Rebels above named, have moſt traiterouſly combined in the wicked and abominable Councels of the ſaid five other perſons laſt above named, and have been partakers with them in this their moſt bloody deſigne, for the extirpation of the Britiſh and Proteſtants, and depriving his Majeſty of the Soveraignty of this His Kingdome of Ireland, many of which Rebels ſtand indicted of High Treaſon. We doe therefore make knowne and declare to all men, as well his Majeſties loving Subjects, as all others; That whoſoever under the degree of a Knight, other then the ſaid *Phillip mac Hugh mac Shane o Rely*, and *Collo mac Brien mac Mahowne*, and other then the ſaid *Luke Toole*, and other then the children and grandchildren of the late traiterouſly deſcended Traytor, *Feagh mac Hugh Birne*, and other then the ſaid *Rory alias Roger o More* (We not holding it fit that the moſt malignant Conſpirators ſhould obtain pardon for ſo high and hainous offences, and the cauſeleſſe deſtruction of ſo many thouſands of Innocents, upon the only ſervice of cutting off perſons of no greater conſideration) ſhall betwixt this and the five and twentyeth day of March next, kill and bring, or cauſe to be killed and brought in to Us, the Lords Juſtices, or other chiefe Governour or Governours of this Kingdome, as aforeſaid, the head or heads of the ſaid

Patrick

Patrick mac Cartan, Art oge mac Glaſny Magenis, Ever mac Phelim Magenis, Rory mac Brian oge Magenis, Phillip mac Mulmorry *o Rely, Mulmorry mac Edmond o Rely, Hugh Boy mac Shane o Rely, Owen mac Shane mac Phillip o Rely, Donogh Bane MagWire, Brian mac Cowcannaght Magwire, Tirlagh Roe o Neale, Tirlagh Groome o Quin, Cormac mac Owin oge o Hagan, Patrick Modder o Donelly, Art mac Tirlagh mac Henry o Neale. Tirlagh mac Henry Tirlagh o Neale, Hugh oge o Neale, Donogh oge o Murchie, Neale mac Kena, Coolo mac Ever mac* Mahowne, *Art Roe mac Patrick mac Art Moyle mac* Mahown, *Captain Hugh mac Phelim Birne, Shane mac Brien mac Phelim Birne, Luke alias Feagh o Tool, Luke alias Feagh mac Redmond Birne, Redmond mac Feagh Birne, Phelim mac Redmond Birne, Dermor mac Dowlin Cavenagh, Lewis alias Liſagh mac Owny Dempſie, Art o Molloy, Hubert Fox, Owen o Molloy, Florence mac Shane Fitz-Patrick, Barnabie Dempſie, Daniel Doine, Barnabie Fitz-Patrick, James mac Fergus mac Donell, Francis mac Faghny o Farrall, William Farrall, James mac Conell Farrall, Oliver Boy Fiz-Gerrald, Pierſe Fitz-Gerrald, Maurice Euſtace, Nicholas Sutton, Roger alias Rory o More, William Fitz-Gerrald, Robert Preſton, James Fleming, Patrick Caſacke, Edward Betagh, Gerrald Leins Luke Netervill, George King, Richard Barnewall, Colonell Richard Plunkett, Matthew Talbot, John Stanley, John Bellew, Chriſtopher Barnewall, and Oliver Caſhell,* or any of them, hee ſhall have by way of reward for every of the ſayd laſt mentioned perſons, ſo by him to be killed, and his or their head or heads brought to Us, the Lords, Juſtices, or other chiefe Governour or Governours of this Kingdome, as aforeſayd, foure hundred pounds, and pardon for all his or heir Offences, that ſhall bring in, or cauſe to be brought in, the ſaid head or heads, and whoſoever under the degree of a Knight, as aforeſaid, other then the ſaid *Phillip mac Hugh mac Shane o Rely, Collo mac Brien mac Mahown, Luke Toole,* & the children & grandchildren of *Feagh mac Hugh* aforeſaid, & the ſaid *Rory alias Roger o More,* ſhall by any meanes, within the ſaid time, ſlay or kill the ſaid Traytors, *viz. Patrick mac Cartan, Art oge mac Glaſny Magenis, Ever mac Phelim Magenis, Rory mac Brien oge Maginis, Phillip mac Mulmorry o Rely, Mulmorry mac Edmond, o Rely, Hugh Boy*

Boy mac Shane O Rely, Owen mac Shane mac Phillip O Rely, Donogh Bane Magwire, Brian mac Cowcomnaght Magwire Tirlagh Roe O Neale, Tirlagh Groome O Quin, Cormock mac owen oge O Hagan, Patrick Modder O Donnelly, Art mac Tirlagh mac Henry O Neale, Tirlagh mac Henry mac Tirlagh O Neale, Hugh oge O Neale, Donogh oge O Murchie, Neale mac Kena, Collo mac ever mac Mahowne, Art Roe mac Patrick mac Art Moyle mac Mahowne, Captain Hugh mac Phelim Birne, Shane mac Brien mac Phelim Birne, Luke alias Feagh O Toole, Luke alias Feagh mac Redmond Birne, Rodmond mac Feagh Birne, Phelim mac Redmond Birne Dermot mac Dowlin Cavenagh, Lewis alias Lisagh mac OWny Dempsie, Art O Molloy, Hubert Fox, Owen O Molloy, Florence mac Shane Fitz-Patrick, Barnaby Dempsie, Daniel Doine, Barnaby Fitz-Patrick, James mac Fergus mac Donell, Francis mac Faghny O Farrall, William Farrall, James mac Conell Farrall, Oliver Boy Fitz-Gerrald, Pierse Fitz-Gerrald, Maurice Eustace, Nicholas Sutton, Roger alias Rory O More, William Fitz-Gerrald, Robert Preston, James Fleming, Patrick Cusacke, Edward Betagh, Gerrald Leins, Luke Netervill, George King. Richard Barnewall, Colonell Richard Plunket, Matthew Talbot, John Stanley, John Bellew, Christopher Barnewall, and *Oliver Castell,* or any of them, though such person or persons, so slaying or killing the sayd Traytors, or any of them, bring not, or cause not to be brought to Us, the Lords Justices, or other chiefe Governour or Governours of this Kingdome, as aforesaid, the head or heads of the said Traytor or Treators, yet being iustly proved, shall forthwith upon proofe so made, receive the reward of Thee hundred pounds, for every of the sayd last named persons so killed and proved, and shall have Pardon for all his or their Offences, that shall so slay or kill the sayd Traytors, or any of them.

Given at His Majesties Castle of Dublin February 8. 1641.

Ormond Ossory. R. Dillon. Cha. Lambert. Ad. Loftus. I. Temple. Cha. Coote. Tho. Rotherham. Fra. Willoughby. Rob. Meredith.

God save the King.

Imprinted at Dublin. 1641.

A true Copie of a Letter from Dublin.

THe Earle of *Ormond* Lievetenant Generall of the Army in Ireland, and Sir *Charles Coote*, and Sir *Simon Harecourt* went out of *Dublin* lately to meete the Rebells, hearing they had lodged themſelves at the *Naas*. 12. miles from *Dublin*, it is moſt true the Rebells were there entertained, but when they heard of our Engliſh Forces comming, though they were ten to one, yet they durſt not ſtand to it, but ranne away and left the towne to be pillaged by the Souldiers, they found ſuch booty there, as the Souldiers came loaden home; a iuſt puniſhment to thoſe that had pillaged the poore Engliſh that lived there when this rebellion broke forth; that towne is deſtroyed, and our Engliſh horſe went ſix miles further to a place called *Killcullen-bridge*, where the Rebells were too, but there they ſhewed likewiſe their heeles in running away; that place they burnt, and returned ſafe without loſſe of a man, the Engliſh Souldiers likewiſe in their returne to *Dublin* burnt *Caſtlemartin* and other ſmall villages thereabouts; and the Commanders hanged about foureſcore rogues they catch't, and but one of the Engliſh men hurt; After their returne to *Dublin* the Engliſhagaine iſſued out of *Dublin* ſouthward upon the Rebells of *Wickloe* and *Wexford*, about five miles from *Dublin* and there they ran away too, ſo that had they but at *Dublin* a conſiderable ſupply of men, money, and munition, by Gods aſſiſtance they ſoone would rout the Rebells thereabouts. Three of the Kings Pinnaces about three weekes ſince went to releeve *Tredagh*, but it pleaſed God by the violence of weather ſo to devide them, that one of them was ſhipwract upon the Coaſt of Wales, and the reliefe by the others prevented for that preſent, yet however ſuch was the care of the Lords, Juſtices and Counſell there, that on the 14. of *February* laſt, they ſent nine ſmall veſſels againe with victualls and munition, and 400. men, and by that meanes hath againe releeved *Tredagh*. And for full incouragement to thoſe well diſpoſed perſons that ſhall venture their monies for the reducing that kingdome to its former condition according to the late propoſitions made in Parliament; all

or

or moſt of the Nobility and Gentry, by Juries of their owne Counties are convicted of high Treaſon at the Kings Bench-bar in Dublin, ſo that their eſtates are in a very faire way to be forfeited, for they are convicted upon Record already, and the perſons ſo convicted are owners of as fine Lands as any are in England, and quantity ſufficient to ſatisfie five hundred thouſand pounds, if it be laid out : Our deare and good brethren in England I hope by long delay will not let us ſuffer, divers Gentlemen of good repute are in the Country in their ſeverall houſes, holding out ſtill, which by delay will be utterly loſt, which will be a great diſhonour to the Engliſh Nation, that in foure moneth ſhould ſend over but a handfull of men, they are full of charity, and I hope they will not let us ſuffer death, for no other can any Engliſh expect that hath oppoſed, and fall into their hands ; money is much wanting in Dublin, in ſo much that ſome of our Engliſh die for want of clothing ; In Dublin we have ſtill Vipers left, Alderman *James*, one of the Aldermen of Dublin is committed to the Caſtle of Dublin, for holding intelligence with the Rebels, and it is thought he will be hanged, his juſt deſert : Sir *Nicholas White* is likewiſe committed to the Caſtle, as ſuſpected for a dangerous man, being a very great Papiſt, and his Sons being in Rebellion ; Thus is the true ſtate of Ireland about Dublin at this time.

FINIS.



HIS MAJESTIES MESSAGE

Concerning Licences granted to persons going into IRELAND.

And the ANSWER of the House of COMMONS.

With His Majesties Reply to the House of COMMONS Answer.



LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
1641.


DIEU ET MON DROIT

His Majesties Message sent to the House of Commons, concerning Licences granted by His Majestie to severall persons to passe into *Ireland*.

His Majesty taking notice of a Speech, pretending in the Title, to have been delivered by Mr. Pym in a Conference, and printed by Order of the house of Commons, in which it is affirmed, That since the stop upon the Ports against all Irish Papists by both Houses, many of the chief Commanders, now in the head of the Rebels, have been suffered to passe by his Majesties immediate warrant; And being very certain of having used extreme Caution in the granting of Passeports into Ireland; So that he conceives, either this

Paper not to have been so delivered and printed as it pretends, or this House to have received some mis-information;

His Majestie would be resolved, whether this Speech were so delivered and Printed; and if it were, would have this House to review upon what Informations that particular was grounded, that either that may be found upon re-examination to have been false, and both this House and his Majestie injured by it, or that his Majestie may know by what means, and by whose fault, his Authority hath been so highly abused, as to be made to conduce to the assistance of that Rebellion, which he so much detests and abhors, and that he may see himself fully vindicated from all reflections of the least suspicion of that kinde.

¶ The

¶ The Answer of the House of Commons.

YOur Majesties most loyall and faithfull Subjects, the Commons now assembled in Parliament, have taken into their serious Consideration the Message received from your Majestie the seventh of this instant February, and do acknowledge that the Speech therein mentioned to be delivered by Master Pym in a Conference, was Printed by their Order, and that what was therein delivered, was agreeable to the sense of the House. And touching that passage wherein it is affirmed, That since the stop upon the Ports against all Irish Papists by both Houses, many of the chief Commanders now in the

head of the Rebels, have been ſuffered to paſſe by your Majeſties immediate warrant, They preſent your Majeſtie with this their humble Anſwer,

That they have received divers advertiſements, concerning the ſeverall perſons, Iriſh Papiſts and others, which have obtained your Majeſties immediate Warrants for their paſſing into Ireland ſince the Order of Reſtraint of both Houſes; ſome of which (as they have been informed) ſince their coming into Ireland, have joyned with the Rebels and been Commanders amongſt them, and ſome others have been ſtaid, and are yet in ſafe cuſtody, particularly the Lord Delvin, and four other perſons in his company, whereof one is thought to be a Prieſt: One Colonell Butler brother to the Lord Minyart now in Rebellion, and Sir George Hamilton, all which are Papiſts: and one other (as is reported) being ſon of the

Lord

Lord Nettersfield, whose father and mother are both in Rebellion. The particular names of others we have not yet received, but doubt not but upon Examination they may be discovered.

And your Majesties most Faithfull Subjects are very sorry, That the extreme Caution which your Majestie hath used, hath been so ill seconded, with the diligence and faithfulnesse of your Ministers, and that your Royall Authority should be so highly abused, Although, as it was expressed in that Speech by Master Pym, We believe it was by the procurement of some evill Instruments too neer your Royall Person, without your Majesties Knowledge and Intention. And we beseech your Majestie to take such course, That not onely your Honour may be vindicated for the time passed, but your Kingdom may be secured from the like mischief for the time to come.

His

His Majesties Reply to the House of Commons Answer.

Concerning Licences granted by the King to persons to go into *Ireland*.

AS his Majesty hath expressed a great desire to give his House of Commons all possible satisfaction to all their just Requests, and a readinesse to rectifie or retract any thing done by Himself, which might seem to trench upon their Privileges by any mistake of His, so he doubts not they will be ready upon all occasions to manifest an equall tenderness and regard of his Majesties Honour and Reputation with his good

good Subjects; and therefore His Majestie expects they should review his Message of the seventh of this Moneth, concerning a passage in Master Pyms Speech, and their Answer sent to His Majestie by some of their Members on the tenth of the same, with which His Majestie can by no means rest satisfied.

His Majesties Exception in that Message was, that it was affirmed in that Speech, That since the stop upon the Ports against all Irish Papists, by both Houses, many of the chief Commanders now in the head of the Rebells, have been suffered to passe by His Majesties immediate Warrant.

To this the Answer is:

That the Speech mentioned in that Message to be delivered by Master Pym, was Printed by their Order, and that what was

therein delivered was agreeable to the ſenſe of the Houſe: that they have received divers Advertiſements concerning ſeverall perſons, Iriſh Papiſts and others, who have obtained His Majeſties immediate Warrant for their paſſing into Ireland, ſince the Order of Reſtraint of both Houſes, ſome of which, they have been informed, ſince their coming into Ireland, have joyned with the Rebells, and been Commanders amongſt them.

His Majeſtie is moſt aſſured, no ſuch perſon hath paſſed by His Warrant or Priviti, and then he deſires His Houſe of Commons to conſider, whether ſuch a generall Information and Advertiſement (in which there is not ſo much as the name of any particular perſon mentioned) be ground enough for ſuch a direct and poſitive Affirmation, as is made in that Speech, which in reſpect of the place and Perſon, and being now acknowledged

knowledged to be agreeable to the ſenſe of the Houſe, is of that authority that His Majeſtie may ſuffer in the Affections of many of His good Subjects, and fall under a poſſible conſtruction (conſidering many ſcandalous pamphlets to ſuch a purpoſe) of not being ſenſible enough of that Rebellion, ſo horrid and odious to all Chriſtians, by which, in this diſtraction, ſuch a danger might poſſibly enſue to His Majeſties Perſon and Eſtate, as he is well aſſured His Houſe of Commons will uſe their utmoſt endeavours to prevent. And therefore His Majeſtie thinks it very neceſſary, and expects that they name thoſe perſons, who by His Majeſties Licence have paſſed into Ireland, and are now there in the head of the Rebells; Or that if upon their re-examination they do not finde particular Evidence to prove that Aſſertion (as His Majeſtie is confident they never can) as this Affirmation

which may reflect upon his Majeſtie, as very publike, ſo they will puniſh ſuch a Declaration wherebey that miſtake may be diſcovered, his Majeſtie being the more tender in that particular, which hath reference to Ireland, as being moſt aſſured that he hath been, and is, from his Soul, reſolved to diſcharge his Duty (which God will require at his hands) for the benefit of his poor Proteſtant Subjects there, and the utter rooting out that Nation; So that Seaſon hath not ſuffered any, but neceſſary delayes by any act of his Majeſties, for the want of anything propoſed to his Majeſtie, or within his Majeſties power to do.

For the perſons named in the Anſwer, his Majeſtie ſaith that Colonel Butler, and the ſon of the Lord Natterſfield, obtained his Warrants for their paſſage into Ireland, at his Majeſties being in Scotland

which

worth was long (as his Majestie knows) before the Order of both Houses: his Majestie knowing the former of them to be one who hath always made Professions to his Service, and to be Uncle to the Earle of Ormond, of whose affection to the Protestant Religion, and his Majesties Service, his Majestie hath great cause to be assured: And the latter being a person of whom, at that time, there was no suspicion to his Majesties knowledge. For the other, it may be they have obtained Warrants from his Majestie since the said Order, but his Majestie assures the Parliament that he had no nomination of such an Order, untill it was made of Sir George Hamilton, who was the last that had any Letter from his Majestie to passe for Ireland.

And his Majestie having since this Answer from the House of Commons used all possible means,

by the examining his own Memory, and the Notes of his Secretaries, to finde what Warrants have been granted by him, and to what persons, doth not finde, That he hath granted any to any Irish, but those who are named by the House of Commons, and in December last to the Earle of Saint Albans, and to two of his servants, and to one Walter Terrell a poor man, they being such as his Majestie is assured are not with the Rebels, and much lesse chief Commanders over them. And though it may be, the Persons named by the House of Commons are Papists, yet his Majestie at that time thought it not fit, in respect of their Alliance in that Kingdom, to such Persons of great power, of whom his Majestie hoped well, to discover any suspition of them, the Lords Justices having declared by their Letters (which Letters were not disapproved

approved of by the Parliament here) that they were so far from owning a publike jealousie of all Papists there, that they had thought fit to put Armes into the hands of divers Noble men of the Pale of that Religion, who made Professions to his Majesties Service, and desired the same. And since so great a trust reposed in some of the Lords of that Religion was not disapproved by the Parliament here, his Majesty could not imagine it unsafe or unfit for him to give Licences to some few to passe into that Kingdom, who, though Papists, professed due Allegiance and Loyaltie to his Majestie.

And therefore unlesse the first Affirmation of the House of Commons can be made good by some particulars, his Majestie doth not know that his Ministers have failed in their diligence and faithfulnesse to his Majestie in this point, or that

his

his honour hath suffered so much by any Act of his own, as that it needs be vindicated for the time past by any other way then such a Declaration which he expects from this House, as in Duty and Justice due to his Majestie.

FINIS.

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ANNOTATIONS

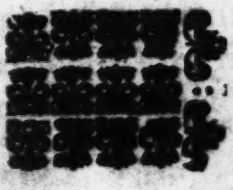
UPON

CERTAINE

QUÆRIES

OF

(As they call it) tender conſcienced Chriſtians concerning the late Proteſtation.



LONDON,
Printed for *Abel Roper*, at the black Spread Eagle in *Fleetſtreet*, 1642.

ANNOTATIONS

UPON

CERTAIN

QUERIES

OF

(As they call it) tender conſci-
enced Chriſtians concerning
the late Proclation.

LONDON,

Printed for Abel Roper, at the black Spread
Eagle in Fleetſtreet, 1664.

Marginall annotations upon certaine Quæries of (as they call it) renderd conscienced Christians concerning the late Protestation.

FIrst, as concerning the Authority of it, whether it comes sufficiently authorised to bee imposed upon any, unlesse by the joynt consent of his sacred Majestie, and both Houses of that High, and Honourable Court, both Head and Members [a]? Wee doe not hereby intend to charge any with the guilt of combination against Authority [b]; but in the tenderneſſe of our conſciences, humbly to ſignifie our juſt ſcruples [c], about the authority in imposing it, and the contents of it; if it be ſaid

[a] Be it that the House of Commons hath not authority alone to conjoyne in this case upon a penal mulct, yet upon a reparative they have for being the chosen representative body of all the Commons of *England*, they have an innate capacity, and trust to doe such acts as may unite the whole more forcibly to the fulfilling such things, as were before in themselves not only lawfull but obligatory to behalfe of King and Kingdome; and which may distinguish the Sheepe from the Goats by a touchstone not varying from the Religion, Lawes, and Allegiance professed. The Jewes might have objected thus against *Nehemiahs* covenant.

[b] Nor can you lawfully, when as that which is protested, is for and not against it, being to maintaine the King according to Allegiance, and the Parliaments power and priviledges, &c. Though your manner of expression hath couchant a pernitious insinuation.

[c] Unjustly so called.

it is not to be imposed on any, then we hope none can justly blame us, for using our lawfull liberty, and refusall of that which is not imposed on us [d].

[d] It is not lawfull liberty to refuse in a time of need to corroborate by protestation against the malignant and popish party, what by obligation of duty and Allegiance you are otherwayes bound unto, if this were not, nor can it be but blame-worthy to refuse to shew your selfe for the body (if you be of the body) against the intestine vipers bred in the bosome of this Church and Nation, though by a voluntary and unimposed, yet justly expected and required concatination.

Secondly, concerning the Necessity of it; what need is there of urging or taking Protestation at this time; since Oathes, sacred Bonds, are not to be taken without urgent necessity, unlesse we will take the Name of God in Vaine: and though the prudence of the contrivers may see a necessitie to commend it, yet it is no wonder, if such silly ones as wee, see not the necessity of taking it, untill they shall be pleased to impart their reasons [e]. The conscientious will hold themselves bound to maintaine the Doctrine established, power of Parliaments, and liberty of Subjects without it: all others will slight it: we thinke in all

[e] Such expressions savour too much of affected simplicity, and in stead of humilitie shewes such silly ones, to be wise in their owne eyes. Nor would their reasons, (had they given them probably) have prevailed with you further, then to have beene matter of more dispute, for as the times stand, they that have not their eyes open to see reason, neither have they eares open to heare it.

humility

humility love a ſtronger bond then compulſion [f], and other meanes more effectuall for holding out of Popery, namely, diligent Preaching, Prayer, Humiliation, and Reformation [g], whereby we may encreaſe in the knowledge of the truth, and the abilty to defend us againſt the enemies of it. But for Miniſters it ſeemes leſſe needfull, who have already ſubſcribed and ſworne, and ſubſcribed to the Doctrine of the Church of *England* againſt Popery [h], againſt whom ſufficient Proviſoes are made in caſe they revolt.

3. Thirdly, what danger by multiplying Oathes [i], where divers for feare may bee bind thoſe that were already bound in their owne conſciences, or to preſſe their duties on them by other bonds then love.

[f] So might the *Jewes* have replied to *Nehemiah*, when he urged them to enter Covenant to keepe even morall commãdements, yet was ſuch a tie neither thought unneceſſarily ſuperfluous, nor a taking Gods name in vaine, nor yet unwiſely done, to

[g] The uſe of theſe meanes receives no obſtruction by the Proteſtation, but rather life and energie. Nor are wee onely to hold up our hands, when we encounter the Antichriſt, but to oppoſe force to force, and confederacy to confederacy.

[h] I think, indeed, ſuch pretenders of tender conſciences againſt what the Parliament commends, not commands in this caſe as ſhort of Authority, have with an *Arminian* free-will ſubſcribed againe and againe, and ſubmitted without ſtumbling to Epiſcopall and Archiepiſcopall authority, in ſubſcribing and ſwearing, I ſay, not to the Doctrine and Diſcipline of the Church of *England*, but to that *in individuum vagum*, Canonicall obedience. A faire maske to put upon a foule face. How nice are you to take the Proteſtation but once, who yet I believe have ſubſcribed and ſworne (as you ſay before) over and over againe, as to the Doctrine and Diſcipline, ſo to Canonicall obedience.

forced to take them, *Reluctance conſcientia.* Moſt doe make too little conſcience of them, and may endanger the Land by drawing on it a judgement for their ſleighting ſuch a ſacred Bond, or violation of it, *For Oathes the Land mournes, Ier.*23.10. Whereupon St. *Auſtin* in his ſecond Sermon, *De verbis Apoſtoli, Falſo juratio exitioſa, vera juratio periculoſa, nulla juratio ſecura eſt.* Above all things my Brethren ſweare not, *Iſaiah* 5.12.

4. Fourthly, whether can this Oath be taken in faith? without which, whatſoever we doe is ſinne, Rom.14.23. Now this Oath comprehends ſo many things of ſeverall kinds, and divers of them unknowne to moſt of us, that though wee bee ready to beleeve and receive ſome of them ſingle, yet our faith cannot fathome all together, and ſo we cannot ſweare without doubting. And ſurely doubtfull ſwearing, is as dangerous as doubtfull eating: every Oath ſhould be taken in truth, Righteouſneſſe and judgement, *Ier.* 4. 2. How can we take an Oath in Iudgement, not having a full perſwaſion in the meaning

of

of it; or how can others with good Conſcience preſſe it on us, till they give us full ſatisfaction herein [1].

[1] Before, you ſay, The conſcientious will hold themſelves

bound to maintaine the Doctrine eſtabliſhed, Power of Parliaments, and Liberty of Subjects, now if they be bound to doe theſe, ſure they are bound to know them; And more then thus, the Proteſtation requires not, ſaving the maintaining of the King according to our Allegiance, is it that then you underſtand not, becauſe you leave it out of your Catalogue. If your heart were as ſincere to the truth and publike, as your conſcience ſeemes to be tender, it would informe your judgement to underſtand them in ſuch an acceptation as the Parliament intends them, which is vulgar and obvious, and needs no curious comment. And which only binds us both to know and maintaine them, as they ſhall occaſionally occurre to be conteſted, as in the late caſe of the five accuſed Gentlemen, which both gives a pregnant meaning of the Proteſtation, and a Teſtimony, and a ſeale of Gods preventive providence in it, which ſo long before was ſet a foot to operate in ſo needfull and unthought of an occaſion. And this may ſerve as a ſhort and full anſwer to all the reſt that was inacted, and which therefore is exploded.

FINIS.

MUSEUM

THE PARTICVLAR RELATION OF THE PRESENT ESTATE AND CONDITION OF IRELAND,

As now it ſtands, manifeſted by ſeverall Letters ſent from and to ſuch perſons as may give full ſatisfaction of the truth thereof.

VVith thoſe Battels and overthrows lately given to the Rebels to the 16. of this preſent *February*.

As alſo a Declaration or Proclamation ſet forth by Authoritie, declaring the names of the chief perſons that are in Rebellion, with the ſums of money which are to be *given to him or them that can bring in any of the Rebels* therein named, either dead or alive, are expreſſed.

Publiſhed by Authoritie.

LONDON,
Printed for *Joſeph Hunſcott*. 1642.

YOu may underſtand that the Occurrents here preſented to publike view are true and reall, the intelligence of ſuch, and to ſuch worthy perſons as may give credit to the relations in the judgements of all that know them.

As alſo becauſe theſe Letters well underſtood may anſwer ſome objections moſt ſeaſonable, and upon weightie grounds to be inquired into, becauſe of the neare intereſts and deep engagements, we have (and may yet further) in the proſperous or adverſe proceedings of the affairs of *Ireland*.

Therefore in anſwer to thoſe who doubt whether there will be ſo much Land eſcheated to the Crown out of the Rebels eſtates, as may raiſe thoſe Millions and half of Acres (deſigned by the Parliament for the ſatisfaction of thoſe undertakers who with the Houſes and the reſt of the Kingdom may be engaged therein. It is credibly affirmed, and may by theſe Letters and the Proclamation (publiſhed in *Ireland*) appear to thoſe who know the perſons and their eſtates, that there will be ſufficient eſcheated land to anſwer that quantitie of Land (contracted for) upon the tearms in the petitions and propoſitions manifeſted.

BRITISH MUSEUM

FROM DUBLIN,

January 26.

AS Swords, Finglas, Santry, and other Towns thereabouts were lately burnt to take away from the Rebels the benefit of housing, and to punish the Inhabitants who concurred with them. So now Rathcoule and Tasagard are burnt by 200. of our Horse, sent out for that purpose. The two troops divided themselves, so as the one half were at Rathcoule, and the other at Tosagard; those at Rathcoule were encountred by 1000. Foot of the Rebels, whereupon our horse seemed to retreat: The Rebels pursued them. And when our horse came to a place of advantage, to the small brook on this side Rathcoule, where two wayes meet; the one to Rathcoule, the other to Tosaggard: there our horse met and charged them, and the Rebels betook them to their heels, and so were routed; Our Souldiers followed the executioners and therein slew 60. of the Rebels, and among them a Captain of 200. foot, namely, M^r. *Andrew Ley*, brother to M^r. *Ley* of Rathbride in the County of Kildare, an Englisn mans sonne. *Andrew* married to Sir *Richard Cooks* daughter, sometime Secretary of State here. These Rogues had hardly any powder, and for march used weeks of candles.

January 31.

Colonel *Hugh*, M. *Phelym Birne*, Collonel *Roger*, *alias Rory O Moore*, Collonel *Sutton*, and others, to the number of 200. kept about the Haas, Lyons, Newcastle, Oughterard and Kill. The Earl of Ormond attended by the Lord *Lamble*, Sir *Charles Coote*, Sir *Simon Harcourt*, Sir *Tho. Newcomer*, and others to the number of 2000. foot, and 300. horse, with 3. or 4. Field-peeces, marched to Newcastle and burnt it to the ground, and also Lyons, Rathcridan, and Oughterard, and

burnt alſo the rooſes of the Caſtles in thoſe parts whereof there are many. Then they marched to the Haas (where the Rebels were ſo heartily entertained) plundred the Town, as it well deſerved, burnt Tipp, Midlaghcaſh, Newland, Killcullen bridge, Caſtlemtin, and in their return Johnſton and Kill; and returned home on Thurſday the Souldiers loaden with pillage. In all which places the Rebels that brag'd ſo much of their number and valour, had not the courage to look our men in the face. I cannot yet learn that *Edward Allen* that is in poſſeſſion of Caſtlewarming was met with, but I beleeve his fathers houſe in Oughterard eſcaped not.

February 3.

Our Army have brought theſe priſoners, Mr. *George Aylmer* of Lyons, M. *Tho. Aſh* and *Tra. Aſh* of the Haas and *Higgm* the Friar, and they had another of qualitie, M. *Bendy Britten*, who married the widow *Aylmer* of Lyons, but he eſcaped.

February 9.

Sir *Nicholas White* is commited cloſe priſoner, and Alderman *James*, it is thought it will go very hard with the Alderman, he is charged with ſending intelligence to the Rebels.

This day grand Juries are ſummoned to appeare for the Counties of Kildare, Wicklo, Meath, and other places, and I beleeve the Lords of the Pale and moſt of the prime men who are active in the buſineſſe will be indicted of Treaſon.

Our Armie hath not had any pay theſe 3. weeks, but are deferd upon the City, which doth prove very heavy and burthenſome. God turn the winde that we may have ſome eaſe and comfort by the Treaſure, leſt we ſhall be all ruined, as the poorer ſort are alreadie, ſome being forced to diet 6. 8. 10. ſome more, ſome leſſe.

February 12.

This day 1000. of our men commanded by the Lord *Lambte* marched to the Deames Grange, 5. miles off, where were above 1000. of the Rebels; our men fought with them, routed them, and ſlew above 100. of the Rebels: and among them ſome Captains, and Lieftenants of the Cavenaghes, Sir *Morgan Cavenagh* himſelf was not there, but was gone to *Art Cavenaghes* at Threecaſtles 3. dayes before. Our men

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took one of qualitie, *Edw. Walsh* second son of old M. *Walsh* of Clonmanim, who looks now like a Rogue, and some 15. more, who are inconsiderable persons. He and they will be hang'd, which is a death too good for them; there was not one man kild on our side, and but one hurt. I hope Sir *Morgan Cavenaghes* son who is now a prisoner in the Castle, will be hang'd, seeing his fathers ungratefull treachery now appearing in Rebellion, discovers it, his and his sons coming hither 23. Octob. under the pretence of taking a house there was for no good.

February 14.

Here is nothing but spoil and destruction on both sides, and when there will be an end of it God onely knoweth, so many of all sorts in all places are involved in this fatall businesse, which will be the destruction of most of the ancient families of this Kingdom; many whereof were never toucht with the least touch or blemish of disloyaltie before these unhappie times. In the County of Kildare, we have neer 300. indicted of Treason in the Kings Bench, and the Bils found, among which are most of our prime Gentlemen, as *Eustug* of Castlemertin, *Newland*, *Mollaghcash*, and *Cradockeston*, *Sutton* of Tipp. *Owgan* of Rathcoffi, sir *Andrew Aylmer*, *Aylmer* of Lyons, the old Countesse of Kildare, sir *Nich. White*, and his son Captain *Nich. White*, (whose Officers with his 100. souldiers and Armes went to the Rebels in *Novemb.* last) and who not?

In the County of Meath, all the Lords, and in that, and in the Counties of Dublin, and Wickle, most of prime men, God send a good issue, this kingdom was never at such a passe: No man is sure of any thing in his own possession; and of what is in the hands of others nothing can be had on any termes.

February 15.

Captain *Cadogan* came from Sir *Fr. Tichborn* by boat on the 5. of this Moneth, and then he was well, though in some want of victuals and other necessaries; and now he returns with those provisions, God grant them a safe passage. He assures us that Sir *Fr.* hath at severall times since he sate down in Drogheda slain 1000. of the Rebels, and hath not lost by the hand of the enemie above six men.

By the Lords Iuſtices & Councell.

W. Parſons. Jo. Borlaſſe.

IT is well known to all men, but more particularly to his Majeſties Subjects of this Kingdom, who have all gathered plentifull and comfortable fruits of his Majeſties bleſſed Government, how abundantly carefull his Majeſtie hath been in the whole courſe of his Government, of the peace and ſafetie of this his kingdome, and how gratiouſly he hath laboured to derive to all his ſubjects therein, all thoſe benefits and comforts, which from a moſt gracious King, could be conferred on his Subjects, to make them a happy people, whereof he hath given many great teſtimonies. And as at all times he endeavoured to give them due contentment and ſatisfaction, ſo even then whilſt the Rebells now in Arms were conſpiring miſchief againſt Him, and his Crown and Kingdome, he was then exerciſing Acts of Grace and benignitie towards them, granting to his Subjects here the fulneſſe of their own deſires in all things, ſo farre as with Honour or Iuſtice he poſſibly could, and particularly when the Committees of both Houſes of Parliament here this laſt Summer attended his Majeſtie in England, at which time (amongſt many other things graciouſly aſſented to by Him, he was content even with apparant loſſe and diſadvantage to himſelf to depart with ſundry his Rights of very great value, which lawfully and juſtly he might have retained. And as his continued goodneſſe to this people, and his Princely care of their proſperitie and preſervation ſhall (to the unſpeakable joy and comfort of all his good Subjects) render him glorious to all Poſteritie, ſo the wicked ingratitude and treacherous diſloyaltie of thoſe Rebells ſhall render them infamous to all ages: and utterly inexcuſable even in the judgement of thoſe, who for any reſpect either formerly wiſhed well to their perſons, or now pitie them in their tranſgreſſions. And although the ſaid perſons now in Rebellion were in no degree provoked by any juſt cauſe of publique griefe received from his Majeſtie, or his Miniſters, to undertake ſuch deſperate wickedneſſe, neither can juſtly aſſigne any ſeveritie or rigour in the execution of thoſe laws which are

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in force in this Kingdome againſt Papiſts; nor indeed any cauſe at all, other then the unnaturall hatred, which thoſe perſons in Rebellion do bear to the Brittiſh and Proteſtans, whom they deſire and publiquely profeſſe to root out from amongſt them. The more ſtrange in that very many of themſelves are deſcended of Engliſh, whence is the originall and foundation of all their eſtates, and thoſe great benefits which they have hitherto enjoyed, and whence their Predeceſſours, and others then well affected in this Kingdome, have been at all times ſince the conqueſt cheriſhed, relieved, countenanced, and ſupported, againſt the ancient enemies of the Kings people of England, many of the Iriſh alſo having received their eſtates and livelihood from the unexampled bounſtie and goodneſſe of the Kings of England. Yet ſuch is their inbred ingratitude & diſloyalty, as they conſpired to maſſacre Us the Lords Juſtices and Councell, and all the Brittiſh and Proteſtants univerſally throughout this Kingdome, and to ſeize into their hands, not onely his Majeſties caſtle of Dublin, the principall fort in this kingdome, but alſo all other the fortifications thereof, though (by the infinite goodneſſe and mercie of God) thoſe wicked and divelliſh Conſpiracies were brought to light, and ſome of the Principall Conſpiratours impriſoned in his Majeſties caſtle of Dublin, by Us by his Majeſties authoritie, ſo as thoſe wicked and damnable plots are diſappointed in the chief parts therof, His Majeſties ſaid Caſtle of Dublin, and Citie of Dublin being preſerved, and put into ſuch a condition of ſtrength, as if any of them, or their Adherents ſhall preſume to make any attempt thereupon, they ſhall (God willing) receive that correction, ſhame, confuſion and deſtruction, which is due to their treacherous and deteſtable diſloyalty. And in purſuit of their bloudy intentions, they aſſembled themſelves in Arms in hoſtile manner, with banners diſplayed ſurpriſed divers of his Majeſties Forts and Garriſons, poſſeſſed themſelves thereof, robbed and ſpoyled many thouſands of his Majeſties good Subjects. Brittiſh and Proteſtants, of all their goods, diſpoſſeſſed them of their houſes & lands, murdered many of them upon the place, ſtripped naked many others of them, and ſo expoſed them to nakedneſſe, cold and famine, as they thereof dyed, impriſoned many others, ſome of them perſons of eminent qualitie, laid ſiege to divers of his Majeſties Forts and Towns yet in his Majeſties hands, and committed many other barbarous cruelties and execrable inhumanities, upon the perſons and eſtates of the Brittiſh and Proteſtants, men, women, and children, in all parts of the

the Kingdome, without regard of qualitie, age, or ſex. And to cover their wickedneſſe, in thoſe cruell Acts, ſo to deceive the world, and to make way (if they could) to the effecting of their miſchievous ends, they adde yet to their wickedneſſe a further degree of impiety, pretending outwardly that what they do, is for the maintenance and advancement of the Kings Prerogative, whereas it appeares manifeſtly, that their aims and purpoſes inwardly are (if it were poſſible for them ſo to do) to wreſt from him his Royall Crown and Scepter, and his juſt Soveraignitie over this Kingdome and Nation, and to deprive him, and his lawfull Miniſters of all authoritie and power here, and to place it on ſuch perſons as they think fit, which can no way ſtand with his Majeſties juſt Prerogative, nor can any equall minded man be ſeduced to beleeve that they can wiſh well to his Royall Perſon, or any thing that is his, who in their actions have expreſſed ſuch unheard of hatred, malice, and ſcorn of the Brittiſh Nation, as they have done. And ſuch is their madneſſe as they conſider not, that his Sacred Majeſtie diſdains to have his name or power ſo boldly traduced by ſuch wicked malefactors, Rebells having never in any age been eſteemed fit ſupporters of the Kings Prerogative, much leſſe theſe, who (under countenance thereof) labour to deface and ſhake off his Government, and extirp his moſt loyall and faithfull Subjects of his other Kingdomes and here, whoſe preſervation (above all earthly things) is and alwayes hath been his Majeſties principall ſtudie and endeavour, which even theſe Traytors themſelves have abundantly found, with comfort, if they could have been ſenſible of it, And whereas divers Lords and Gentlemen of the Engliſh Pale preferred petition unto Us, in the behalf of themſelves and the reſt of the Pale, and other the old Engliſh of this Kingdome, ſhewing that whereas a late conſpiracie of Treaſon was diſcovered, of ill affected perſons of the old Iriſh, and that thereupon Proclamation was publiſhed by Us, wherein (among other things) it was declared that the ſaid Conſpiracie was perpetrated by Iriſh Papiſts, without diſtinction of any, and they doubting that by thoſe generall words of Iriſh Papiſts, they might ſeem to be involved, though they declared themſelves confident, that we did not intend to include them therein, in regard they alleadged they were none of the old Iriſh nor of their Faction or Confederacie, but (as they then pretended) altogether averſe and oppoſite to all their deſignes, and all others of like condition.

We therefore to give them full ſatisfaction (having indeed at that time great confidence in their loyalty) did by Proclamation, dated the 29. of *October* 1641. declare and publiſh; that by the words Iriſh Papiſts, We intended only ſuch of the old meer Iriſh in the Province of *Ulſter*, as were then Actors in that Treaſon, and others, who adhered to them; and that We did not any way intend or mean thereby any of the old Engliſh of the *Pale*, nor of any other parts of this Kingdom, then eſteemed good Subjects, We being then (as We conceived) well aſſured of their fidelities to the Crown, and having experience of the good affections and ſervices of their Anceſtors, in former times of danger and Rebellion. And indeed, ſo beleeving were We in their faithfulneſſe and loyalty to the Crown, as We then alſo repreſented it into *England* for their advantage, and thereupon in the Order of the Lords and Commons in the Parliament in *England* concerning *Ireland*; His Majeſties loyall Subjects of Engliſh Bloud, though of the Romiſh Religion, being ancient Inhabitants within ſeverall Counties and Parts of this Realm are mentioned, as thoſe who have alwayes in former Rebellions given teſtimony of their fidelity to the Crown of *England*. And in further teſtimony of the good affiance We had in their loyalty, We iſſued Arms to the ſeverall Counties of the Engliſh *Pale*, the better to enable them to diſcharge their duties, in defending thoſe Parts, and His Majeſties good Subjects therein, againſt the Rebels, upon deep Profeſſions of loyalty made by them, and their ſeeming deteſtation of the loathſomeneſſe of the crimes, and bloudy guilts of the Rebels, which they for their parts profeſſed (with many oaths and proteſtations) to abhorre, and promiſed to oppoſe and reſiſt them, with all their power. And we iſſued Arms alſo to many Noblemen and Gentlemen of the *Pale*, and elſewhere, of the Romiſh Religion, for the defence of their houſes, againſt the Rebels. Yet much contrary to the expectation of all equall minded men, and in deceit of the truſt repoſed in them by this State, and directly contrary as to their loyalty and duty to His Majeſty, ſo to the great profeſſions which they had ſo lately before made at this Councell Board, many of thoſe as well whole Counties, as particular perſons entruſted with thoſe Arms, revolted to the Rebels, carried His Majeſties Arms with them, and ſo the Arms which were truſted into their hands, for the protection of His Majeſties good Subjects, they converted to the annoyance and deſtruction (as much as in them lay) of thoſe good Subiects they were truſted to protect, and of

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this State and Government, and have not only not reſiſted the Rebels, but have alſo ioyned with them, and they and the Rebels aſſembled in Arms in hoſtile manner, with banners diſplayed, againſt His Maieſty, in beſieging ſome of his Towns, taking into their poſſeſſion by force or fraud many of His Majeſties Burroughs, walled and unwalled, and in committing murders, ſpoyles, robberies, and many deteſtable cruelties on His Majeſties good Subjects. And although thoſe of the *Pale*, pretended that they were not able to aſſemble or Arm any ſtrength againſt the Rebels, yet lately they found means to aſſemble, and arm great multitudes to aſſiſt the Rebels againſt His Majeſties forces, and againſt His Majeſties Government, and this State, and as well the perſons who were the firſt Actors in this Rebellion, as alſo many others in the Engliſh *Pale*, and ſeverall other parts of the Kingdom, forgetting thoſe duties which (by the Laws of God and man) are due from them to His Sacred Majeſty, are ſo ungratefull to His Majeſty for the great and abundant benefits and favours from Him, and His Royall Father, and Predeceſſors derived to them, ſo inſenſible of the happineſſe which they (with all others in this Kingdom) enjoyed by His bleſſed Government, and ſo improvident to themſelves and their poſterity, as they have preſumed moſt unnaturally to conſpire, raiſe, and act thoſe abhominable Treaſons and Rebellion againſt His Majeſty, as is herein formerly mentioned. And forasmuch as thoſe Rebels, and particularly Sir *Con Magenis* of Newcaſtle in the County of Down, Knight; *Patrick mac Cartan* of Loghnelan in the ſaid County, *Art oge mac Glaſny Magenis* of Ilandery in the ſaid County, *Ever mac Phelim Magenis* of Caſtlewelan in the ſaid County, *Rory mac Brian oge Magenis* late of Edemeecullagh in the ſaid County, *Philip mac Hugh mac Shane ô Rely* of Ballinecarrig in the County of Cavan, *Philip mac Mulmorry ô Rely* of Liſmore in the ſaid County, *Mulmorry mac Edmond ô Rely* of Cavet in the ſaid County, *Hugh Boy mac Shane ô Rely* of Kilmore in the ſaid County, *Owen mac Shane mac Philip ô Rely* of the ſame, *Rory Magwyre* of Haſſets Town in the County of Fermanagh, brother to the Lord *Magwyre*, *Donogh kane Magwyre* of Carrow in the ſaid County, Uncle to the ſaid Lord *Magwyre*, *Brian mac Comcomagh Magwyre* of Tempoe, in the ſaid County, Sir *Phelim ô Neal* of Kinard in the County of Tyrone, Knight, *Tirlagh Roe ô Neal*, brother to the ſaid Sir *Phelim*, *Tirlagh Groom ô Quin* of Donoghmore in the ſaid County, *Cormock mac Owin oge ô Hagan* of Mullinecor in the ſaid County, *Patrick*

Modder

Modder ô Donelly of Croſskanena in the ſaid County, *Art mac Tirlagh mac Henry ô Neal* of Devernagh in the County of Armagh, *Tirlagh mac Henry mac Tirlagh ô Neal* of the Fues in the ſaid County, *Hugh oge ô Neal* of Aghadamph in the ſaid County, *Donogh oge ô Murchie* of Caſtell in the ſaid County, *Collo mac Brian mac Mahowne* of Balloghie in the County of Monaghan, *Neal mac Kena* of the Trough in the ſaid County, *Coole mac Ever mac Mahowne* of in the ſaid County, *Art Roe mac Patrick mac Art Moyle mac Mahowne* of Fanahab in the ſaid County, Captain *Hugh mac Phelim Birne* late of Ballinecor in the County of Wicklo, *Shane mac Brien mac Phelim Birne* late of Carrigocroe in the ſaid County, *Luke alias Feagh ô Toole* of Caſtlekeven in the ſaid County, *Luke alias Feagh mac Redmond Birne* of Kilcloghran in the ſaid County, *Redmond mac Feagh Birne* late of Kilvane in the ſaid County, *Phelim mac Redmond Birne* late of the ſame in the ſaid County, *Dermot mac Dowlin Cavenagh* of Ballidony in the County of Wexford, *Lewis alias Liſagh mac Owny Dempſie* of Rahynne in the Kings County, *Art ô Molloy* of Rathlyan in the ſaid County, *Hubert Fox* of Kilcourſie in the ſaid County, *Owen ô Molloy* of Clonekeene in the ſaid County, *Florence mac Shane Fitz-Patrick* of Caſtle-Town in the Queens County, *Barnabie Dempſie* of Knockardegut in the ſaid County, *Daniel Doine* of Tenchinche in the ſaid County, *Barnabie Fitz-Patrick* of Raghdowny in the ſaid County, *James mac Fergus mac Donell* of Taghnekilly in the ſaid County, *Francis mac Faghny ô Farrall* of the Mote in the County of Longford, *William Farrall* of Ballingeobber in the ſaid County, *James mac Conell Farrall* of Tenelecke in the ſaid County, *Oliver Boy Fitz-Gerrald* of in the ſaid County, *Pierſe Fitz-Gerrald* of Ballyſonan in the County of Kildare, *Maurice Euſtace* of Caſtle-Martin in the ſaid County, *Nicholas Sutton* of Tipper in the ſaid County, *Roger alias Rory ô More* of Ballynah in the ſaid County, *William Fitz-Gerrald* of Blackhall in the ſaid County, *Robert Preſton*, brother to the Lord Viſcount Gormaſtown, *James Flemen* late of Slane in the County of Meath, brother to the Lord Baron of Slane, *Patrick Cuſack* of Gerrards-Town in the ſaid County, *Edward Betagh* of Monalty in the ſaid County, *Gerrald Leins* of the Knock in the ſaid County, *Luke Netervill* of Corballies in the County of Dublin, ſonne to the Lord Viſcount Netervill, *George Kinge* of Clontarfe in the ſaid County, *Richard Barnewall* of Leſpopell in the ſaid County, Colonell *Richard*

Plunket late of Dunſoghlie in the ſaid County, *Matthew Talbot* late of Kilgobban in the ſaid County, *John Stanley* of Mallettſ-towne *alias* Marlettſ-town in th County of Lowth *John Bellew* of Willetſ-town in the ſaid County, *Chriſtopher Barnewall* of Rathaskett *alias* Rathasker in the ſaid County, and *Oliver Caſhell* of Dundalk in the ſaid County: Inſtead of that duty and loyalty which His Majeſties good and gracious Government might juſtly have wrought in them, have returned nothing but thoſe fruits of Treaſon and Rebellion, to the diſturbance of the publike Peace, and happineſſe of this Kingdom, and to the deſtruction (as much as in them lay) of this State and Government, and of the perſons and eſtates of many thouſands of His Maieſties good and faithfull Subiects therein, whereby they have ſhewed themſelves to be moſt ungratefull, deteſtable, vile and unnaturall Traytors and Rebels. We therefore according to the cuſtome of this Councell Board in caſes of this nature (though no former Rebellion can paralell this for acts of cruelty and horrid crimes) do by this preſent Proclamation in His Maieſties Name, and by His Maieſties Authority, declare, publiſh and proclaim them, the ſaid Sir *Con Magenis*, *Patrie mac Cartan*, *Art oge mac Glaſny Magenis*, *Ever mac Phelim Magenis*, *Rory mac Brien oge Magenis*, *Phillip mac Hugh mac Shane ô Rely*, *Phillip mac Mulmorry ô Rely*, *Mulmorry mac Edmond ô Rely*, *Hugh Boy mac Shane ô Rely*, *Owen mac Shane mac Phillip ô Rely*, *Rory Magwire*, *Donogh Bane Magwire*, *Brien mac Cowcannaught Magwire*, Sir *Phelim ó Neale*, *Tirlagh Roe O Neale*, *Tirlagh Groom O Quin*, *Carmock mac Owin O Hagan*, *Patrick Modder O Donnelly*, *Art mac Tirlagh mac Henry O Neale*, *Tirlagh mac Henry mac Tirlagh O Neale*, *Hugh oge O Neale*, *Donogh oge O Murchie*, *Collo mac Brien mac Mabowne*, *Neale mac Kena*, *Coolo mac Ever mac Mabowne*, *Art Roe mac Patrick mac Art Moile mac Mabowne*, *Captain Hugh mac Phelim Birne*, *Shane mac Brien mac Phelim Birne*, *Luke alias Feogh O Toole*, *Luke alias Feogh mac Redmond Birne*, *Redmond mac Feogh Birne*, *Phelim mac Redmond Birne*, *Dermott mac Dowlin Cavenagh*, *Lewis alias Liſagh mac Owny Dempſie*, *Art O Molloy*, *Hubert Fox*, *Owen O Molloy*, *Florence mac Shane Fitz-Patrick*, *Barnabie Dempſie*, *Daniel Doine*, *Barnabie Fitz-Patrick*, *James mac Fergus mac Donell*, *Francis mac Faghny O Farrall*, *Will. Farrall*, *James mac Conell Farrall*, *Oliver Boy Fitz-Gerrald*, *Pierſe Fitz-Gerrald Maurice Euſtace*, *Nich. Sutton*, *Roger alias Rory O More*, *Will. Fitz-Gerrald*, *Robert Preſton*, *James Fleming*, *Patrick Cuſacke*, *Edm. Botagh*, *Gerrald*

Gerrald Leins, *Luke Netervill*, *George King*, *Richard Barnewall*, *Colonell Richard Plunket*, *Matthew Talbot*, *John Stanley*, *John Bellew*, *Chriſtopher Barnewall* and *Oliver Caſtell*, and every of them, and all their and every of their partakers, ayders, maintainers, comforters, confederates, complices and aſſociats, apparant notorious, ungratefull, wicked, vile and unnaturall Traytors and Rebels, againſt our moſt gracious Soveraign Lord *Charles* by the Grace of God King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, &c. His Royall Crown and dignity of this Realm, and malitious oppugners of His Maieſties Royall Soveraignty, Preheminences and Prerogatives, willing therefore, requiring, warranting and authorizing all His Maieſties good and loving Subiects, to purſue and plague with fire and ſword, apprehend, deſtroy and kill, by all the wayes and means they may, all the ſaid perſons, their partakers, aiders, maintainers, comforters, confederates, complices and aſſociats, as apparant notorious, ungratefull, wicked, vile, deteſtable and unnaturall Traytors and Rebels.

And We do hereby make known to all men, as well good Subiects as all others, that whoſoever he or they be that ſhall betwixt this and the five and twentieth day of *March* next, kill and bring, or cauſe to be killed and brought unto Us, the Lords Juſtices, or other chief Governour or Governours of this Kingdom for the time being, the head of the ſaid Sir *Philem O Neal*, or of the ſaid Sir *Con Magenis*, or of the ſaid *Rory Magwire*, or of the ſaid *Philip mac Hugh mac Shane O Rely*, or of the ſaid *Collo mac Brien mac Mahon*, who were of the Principall Conſpirators, and have been the firſt and principall Actors in this preſent Rebellion, he or they ſhall have by way of reward, for every of the ſaid laſt named perſons, ſo by him to be killed, and his or their heads or heads brought to Us, the Lords Juſtices, or other chief Governour or Governours of this Kingdom, as aforeſaid, as followeth: *viz.* for the head of the ſaid Sir *Philem O Neal* one thouſand pounds, for the head of the ſaid Sir *Con Magenis* ſix hundred pounds, for the head of the ſaid *Rory Magwire* ſix hundred pounds, for the head of the ſaid *Philip mac Hugh mac Shane O Rely* ſix hundred pounds, for the head of the ſaid *Collo mac Brien mac Mahon* ſix hundred pounds, and Pardon for all his or their offences, that ſhall kill, and ſo bring in, or cauſe to be killed, and ſo brought in, the ſaid head or heads.

Plunket late of Dunſoghlie in the ſaid County, *Matthew Talbot* late of Kilgobban in the ſaid County, *John Stanley* of Mallettſ-towne *alias* Marlettſ-town in th County of Lowth *John Bellew* of Willetſ-town in the ſaid County, *Chriſtopher Barnewall* of Rathaskett *alias* Rathasker in the ſaid County, and *Oliver Caſhell* of Dundalk in the ſaid County: Inſtead of that duty and loyalty which His Majeſties good and gracious Government might juſtly have wrought in them, have returned nothing but thoſe fruits of Treaſon and Rebellion, to the diſturbance of the publike Peace, and happineſſe of this Kingdom, and to the deſtruction (as much as in them lay) of this State and Government, and of the perſons and eſtates of many thouſands of His Maieſties good and faithfull Subiects therein, whereby they have ſhewed themſelves to be moſt ungratefull, deteſtable, vile and unnaturall Traytors and Rebels. We therefore according to the cuſtome of this Councell Board in caſes of this nature (though no former Rebellion can paralell this for acts of cruelty and horrid crimes) do by this preſent Proclamation in His Maieſties Name, and by His Maieſties Authority, declare, publiſh and proclaim them, the ſaid Sir *Con Magenis*, *Patrie mac Cartan*, *Art oge mac Glaſny Magenis*, *Ever mac Phelim Magenis*, *Rory mac Brien oge Magenis*, *Phillip mac Hugh mac Shane ô Rely*, *Phillip mac Mulmorry ô Rely*, *Mulmorry mac Edmond ô Rely*, *Hugh Boy mac Shane ô Rely*, *Owen mac Shane mac Phillip ô Rely*, *Rory Magwire*, *Donogh Bane Magwire*, *Brian mac Cowcannaught Magwire*, Sir *Phelim ó Neale*, *Tirlagh Roe O Neale*, *Tirlagh Groom O Quin*, *Carnock mac Owin O Hagan*, *Patrick Modder O Donnelly*, *Art mac Tirlagh mac Henry O Neale*, *Tirlagh mac Henry mac Tirlagh O Neale*, *Hugh oge O Neale*, *Donogh oge O Murchie*, *Collo mac Brian mac Mabowne*, *Neale mac Kena*, *Coolo mac Ever mac Mabowne*, *Art Roe mac Patrick mac Art Moile mac Mabowne*, *Captain Hugh mac Phelim Birne*, *Shane mac Brien mac Phelim Birne*, *Luke alias Feogh O Toole*, *Luke alias Feogh mac Redmond Birne*, *Redmond mac Feogh Birne*, *Phelim mac Redmond Birne*, *Dermort mac Dowlin Cavenagh*, *Lewis alias Liſagh mac Owny Dempſie*, *Art O Molloy*, *Hubert Fox*, *Owen O Molloy*, *Florence mac Shane Fitz-Patrick*, *Barnabie Dempſie*, *Daniel Doine*, *Barnabie Fitz-Patrick*, *James mac Fergus mac Donell*, *Francis mac Faghny O Farrall*, *Will. Farrall*, *James mac Conell Farrall*, *Oliver Boy Fitz-Gerrald*, *Pierſe Fitz-Gerrald Maurice Euſtace*, *Nich. Sutton*, *Roger alias Rory O More*, *Will. Fitz-Gerrald*, *Robert Preſton*, *James Fleming*, *Patrick Cuſacke*, *Edw. Botagh*, *Gerrald*

Gerrald Leins, *Luke Netervill*, *George King*, *Richard Barnewall*, *Colonell Richard Plunket*, *Matthew Talbot*, *John Stanley*, *John Bellew*, *Chriſtopher Barnewall* and *Oliver Caſtell*, and every of them, and all their and every of their partakers, ayders, maintainers, comforters, confederates, complices and aſſociats, apparant notorious, ungratefull, wicked, vile and unnaturall Traytors and Rebels, againſt our moſt gracious Soveraign Lord *Charles* by the Grace of God King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, &c. His Royall Crown and dignity of this Realm, and malitious oppugners of His Maieſties Royall Soveraignty, Preheminences and Prerogatives, willing therefore, requiring, warranting and authorizing all His Maieſties good and loving Subiects, to purſue and plague with fire and ſword, apprehend, deſtroy and kill, by all the wayes and means they may, all the ſaid perſons, their partakers, aiders, maintainers, comforters, confederates, complices and aſſociats, as apparant notorious, ungratefull, wicked, vile, deteſtable and unnaturall Traytors and Rebels.

And We do hereby make known to all men, as well good Subiects as all others, that whoſoever he or they be that ſhall betwixt this and the five and twentieth day of *March* next, kill and bring, or cauſe to be killed and brought unto Us, the Lords Juſtices, or other chief Governour or Governours of this Kingdom for the time being, the head of the ſaid Sir *Philem O Neal*, or of the ſaid Sir *Con Magenis*, or of the ſaid *Rory Magwire*, or of the ſaid *Philip mac Hugh mac* Shane *O Rely*, or of the ſaid *Collo mac Brien mac Mahon*, who were of the Principall Conſpirators, and have been the firſt and principall Actors in this preſent Rebellion, he or they ſhall have by way of reward, for every of the ſaid laſt named perſons, ſo by him to be killed, and his or their heads or heads brought to Us, the Lords Juſtices, or other chief Governour or Governours of this Kingdom, as aforeſaid, as followeth: *viz.* for the head of the ſaid Sir *Philem O Neal* one thouſand pounds, for the head of the ſaid Sir *Con Magenis* ſix hundred pounds, for the head of the ſaid *Rory Magwire* ſix hundred pounds, for the head of the ſaid *Philip mac Hugh mac* Shane *O Rely* ſix hundred pounds, for the head of the ſaid *Collo mac Brian mac Mahon* ſix hundred pounds, and Pardon for all his or their offences, that ſhall kill, and ſo bring in, or cauſe to be killed, and ſo brought in, the ſaid head or heads.

And whoſoever ſhall within the ſaid time, by any means ſlay or kill, as aforſaid, the ſaid Sir *Phelem ô Neale*, Sir *Con Magenis*, *Rory Magwire*, *Philip mac Hugh mac Shane ô Rely*, and *Collo mac Brian mac Mahowne*, or any of them, though ſuch perſon or perſons, ſo ſlaying or killing the ſaid Traytors, or any of them, bring not, or cauſe not to be brought to Us the Lords Juſtices, or other chief Governor or Governors of this Kingdom, the head or heads of the ſaid Traytor or Traytors; yet being juſtly proved, ſhall forthwith, upon proof ſo made, receive the reward, *viz.* for the ſaid Sir *Phelem ô Neal*, eight hundred pounds; for the ſaid Sir *Con Magenis* 400 pounds, for the ſaid *Rory Magwire* 400 pounds for the ſaid *Philip mac Hugh mac Shane ô Rely*, 400 pounds; and for the ſaid *Collo mac Brien mac Mahowne*, four hundred pounds, and pardon for all his or their offenſes, that ſhall ſo kill the ſaid laſt mentioned perſons, or any of them. And foraſmuch as the other Rebells above named, have moſt trayterouſly combined in the wicked and abominable Councells of the ſaid five other perſons laſt above named, and have been partakers with them in this their moſt bloody deſigne, for the extirpation of the Britiſh and Proteſtants, and depriving his Majeſty of the Soveraiguty of this His Kingdom of *Ireland*, many of which Rebells ſtand indicted of high Treaſon. We do therefore make known and declare to all men, as well His Majeſties loving Subjects, as all others, That whoſoever, under the degree of a Knight, other than the ſaid *Philip mac Hugh mac Shane ô Rely*, and *Collo mac Brian mac Mahowne*, and other than the ſaid *Lodo Toole*, and other than the children and grand-children of the late trayterouſly deſcended Traytor, *Feagh mac Hugh Birne*, and other than the ſaid *Rory alias Roger ô More* (We not holding it fit that the moſt malignant Conſpirators ſhould obtain pardon for ſo high and heynous offenſes, and the cauſeleſſe deſtruction of ſo many thouſands of Innocents, upon the onely ſervice of cutting off perſons of no greater conſideration) ſhall, betwixt this and the five and twentieth day of *March* next, kill and bring, or cauſe to be killed and brought in to Us the Lords Juſtices, or other chief Governor or Governors of this Kingdom, as aforeſaid, the head or heads of the ſaid *Patrick mac Cartan*, *Art oge mac Glaſny Magenis*, *Evir mac Phelim Magenis*, *Rore mac Brian oge Magenis*, *Philip mac Mulmorry ô Rely*, *Mulmorry mac Edmond ô Rely*, *Hugh Boy mac Shane ô Rely*, *Owen mac Shane mac Philip ô Rely*, *Donogh Bane Maguire*, *Brian mac Cowcannagh Magwire*, *Tirlagh Roe ô Neale*, *Tirlagh Groome ô Quin*, *Cormack*

mock mac Owin oge ô Hagan, Patrick Modder ô Donelly, Art mac Tirlagh mac Henry ô Neale, Tirlagh mac Henry mac Tirlagh ô Neal, Hugh oge ô Neale, Donogh oge ô Murchie, Neale mac Kena, Koolo mac Ever mac Magbowne, Art Roe mac Patrick mac Art Moyle mac Magbowne, Captain Hugh mac Phelim Birne, Shane mac Brien mac Phelim Birne, Luke alias Feagh ô Toole, Luke alias Feagh mac Redmond Birne, Redmond mac Feagh Birne, Phelim mac Redmond Birne, Dermot mac Dowlin Cavenagh, Lewis alias Lisagh mac Owny Dempsie, Art ô Molloy, Hubert Fox, Owen ô Molloy, Florence mac Shane Fitz-Patrick, Barnabie Dempsie, Daniel Doine, Barnabie Fitz-Patrick, James mac Fergus mac Donell, Francis mac Fagbny ô Farrall, William Farrall, James mac Conell Farrall, Oliver Boy Fitz-Gerrald, Pierse Fitz-Gerrald, Maurice Eustace, Nicholas Sutton, Reger alias Rory ô More, William Fitz-Gerrald, Robert Preston, James Fleming, Patrick Cusacke, Edward Betagh, Gerrald Leins, Luke Netervill, George King, Richard Barnewall, Colonell Richard Plunkett, Matthew Talbot, John Stanley, John Bellew, Christopher Barnewall, and Oliver Cashall, or any of them, he shall have by way of reward for every of the said last mentioned persons, so by him to be killed, and his or their head or heads brought to Us, the Lords Justices, or other chief Governor or Governors of this Kingdom, as aforesaid, four hundred pounds, and pardon for all his or their offences, that shall bring in, or cause to be brought in, the said head or heads, and whosoever under the degree of a Knight, as aforesaid, other than the said Philip mac Hugh mac Shane ô Rely, Collo mac Brien mac Mabowne, Luke Toole, and the children and Grand-children of Feagh mac Hugh aforesaid, and the said Rory alias Roger ô More, shall by any means, within the said time, slay or kill the said Traytors, viz. Patrick mac Cartan, Art oge mac Glasny Magenis, Ever mac Phelim Magenis, Rory mac Brian oge Magenis, Philip mac Mulmorry ô Rely, Mulmorry mac Edmond O Rely, Hugh Boy mac Shane O Rely, Owen mac Shane mac Philip O Rely, Donogh Bane Magwire, Brian mac Cowcennaght Magwire, Tirlagh Roe O Neale, Tirlagh Groome O Quin, Cormock mac Owen oge O Hagan, Patrick Modder O Donnelly, Art mac Tirlagh mac Henry O Neale, Tirlagh mac Henry mac Tirlagh O Neal, Hugh oge O Neal, Donogh oge O Murchie, Neal mac Kena, Collo mac Ever mac Mabowne, Art Roe mac Patrick mac Art Moyle mac Mabowne, Captain Hugh mac Phelim Birne, Shane mac Brien mac Phelim Birne Luke alias Feagh O Toole, Luke alias Feagh mac Redmond Birne, Redmond mac Feagh Birne, Phelim mac Redmond Birne, Dermot mac Dowlin Cavenagh,

nagh, Lewis alias Lisagh mac Owny Dempsie, Art O Molloy, Hubert Fox, Owen O Molloy, Florence mac Shane Fitz-Patrick, Barnabie Dempsie, Daniel Doine, Barnabie Fitz-Patrick, James mac Fergus mac Donell, Francis mac Faghny O Farrall, William Farrall, Iames mac Conell Farrall, Oliver Boy Fitz-Gerrald, Pierse Fitz-Gerrald, Maurice Eustace, Nicholas Sutton, Roger alias Rory O More, William Fitz-Gerrald, Robert Preston, Iames Fleming, Patrick Cusacke, Edward Betagh, Gerrald Leins, Luke Netervill, George Kinge, Richard Barnewall, Colonel Richard Plunket, Matthew Talbot, Iohn Stanley, Iohn Bellew, Christopher Barnewall, and *Oliver Cashell,* or any of them, though such person or persons, so slaying or killing the said Traytors, or any of them, bring not, or cause not to be brought to Us the Lords Justices, or other chief Governor or Governors of this Kingdom, as aforesaid, the head or heads of the said Traytor or Traytors, yet being justly proved, shall forthwith, upon proof so made, receive the reward of Three hundred pounds, for every of the said last named persons so killed and proved, and shall have pardon for all his or their offenses, that shall so slay or kill the said Traytors, or any of them.

Given at his Majesties Castle of DUBLIN *the 8 day of February.* 1641.

Ormond Ossory. Cha. Coote.
R. Dillon. Tho. Rotheram.
Cha. Lambart. Fra. Willoughby.
Ad. Loftus. Rob. Meredith.
J. Temple.

God save the King.

A

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Letter ſent to Sir *Robert King* of whom any may have further ſatisfaction (of the certainty of the Iriſh occurents) at his Houſe called *Cecill* or *Wimbleton* Houſe in the Strand.

Noble Sir,

OUr Affairs here, are for the preſent, in ſome diſtraction, occaſioned by the croſſeneſſe of the winde, which hinders our aid from coming to us; and the want of ſupply of treaſure doth breed a great ſcarciety of all things neceſſary for the ſupport of our Army; whereof many die, and great numbers falls ſick, by the hard duties they are forced to take, and the often ſallies we make to beat of the Enemy; wherein God hath given us hitherto unexpected ſucceſſe, for we never yet encountred them (which we have done on all ſide of us) but God be praiſed for it, we have beaten them, and put them to flight with loſſe; and it is wonderfull to ſee our poor Souldiers,

being in great want of food, and cloathing, ſcarce having ſhooes on their feet, yet God raiſes ſuch courage in them, as they are ready and willing to undertake any pains and hazard, without the leaſt ſhew of unwillingneſſe.

There were great numbers of the Rebels which aſſembled at *Newcaſtle*, within ſix miles of this Town, which to beat them off, we ſent a Party of our men, but they would not abide us, but quit that place, which we burned, and divers other Towns, which harboured them, and then we marched on to the *Nuſe*, where we had intelligence they ſtayed, and meant to encounter us, but they likewiſe quit that Town, and left it to our Souldiers, who pillaged it, as that wicked Town formerly had done to the poor Engliſh who lived among them: at that time we burned *Caſtlemartin*, *Kilcullen*-Bridge, and many other Towns belonging to the Rebells, which ſtruck terror into them, and gained us reputation, and put the whole Country into fear, when they ſaw we were able to march ſo farre into the Country, and that none of the Rebells durſt look us in the face. On Saturday laſt we received intelligence that Sir *Morgan Cavanagh*, with above a thouſand men came to *Deanſgrange*, within five miles of this City; we ſent out a part of our Garriſon, and put them to flight, and killed

killed above threeſcore of them, one Captain, and other Officers of them, and took above a dozen priſoners; ſo as you ſee how God in his mercy ſupports our preſent weakneſſe, and makes us able to do that which we little hoped for, till our ayds ſhould come unto us; which our enemies brag and give out, will not be ſent unto us.

That which now moſt afflicts us, is that extream want in *Drobeda* now reduced to ſo ſhort a period of time, that if God afford us not fair weather, and winde to relieve it by Sea, we muſt of neceſſity march to the relief of it by Land, and ſo put the whole Kingdom to hazard; but God I hope who hath hitherto been miraculouſly with us, will not now fail us in this great excigent.

The affairs in *Conaght* are in a miſerable condition, only the Caſtles of *Athlone*, *Roſe-Coman*, *Elphin*, *Drumrouſk*, *Boyle*, and the Town of *James-town* hold out, but the Towns about them all burned, but *Athlone*, and that part of it on *Conaght* ſide fired by my Lord Preſident, and your Town of *Boyle* burned by Maſter *Kinge*, for the ſafety of the Houſe, as he hath done all the Country ſix miles about him. You would admire to ſee the Alteration in this Citie, it looks like a Town already pillaged, and all the houſes in it like Jailes. I ſend you here incloſed a Proclamation publiſhed

liſhed here. I hope it will produce good effects. I ſhall deſire you to excuſe me to *Arthur Jones*, and Commnnicate this to him. We have indited of Treaſon all the Noblemen, Gentlemen, and Freeholders in the Counties of *Dublin*, *Meath*, *Kildare* and *Wickloe*; which I hope will be a great advantage to the Crown, and good to this poor Kingdom, when theſe Raſcals ſhall be confounded, and honeſt Proteſtants planted in their places.

I ſhall now at this time forbear your further trouble, only give you aſſurance that I am

Your affectionate, and
faithfull ſervant,

14. *Febr.* 1641.

Ad. Loftus.

FINIS.

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30.

THE TRUE And LAST NEWES From IRELAND.

As it was delivered by a Gentleman of great credit, who was himselfe and Wife Prisoners unto the Rebels for the space of 13 weekes, heere unto the Towne of *Drogheda*, in the North of that Kingdome.

Containing

A true Relation of the brave Atchievements of the Honourable, *Francis Moore*, Brother to the Right Honourable *Charles*, Lord *Moore*, Lord Viscount of *Drogheda*.

A true Copy of the election of Lieutenant Generall *Plunquet*, under the hand of Sir *Phelom O-neile* Knight, Generall of the Irish Rebels.

Printed at London for John Wright. 1642.

THE TRUE
And
LAST NEWES
From
IRELAND.

THE TRVE And LAST NEVVES FROM IRELAND,

As it was delivered by a Gentleman of great credit, who was himſelfe and his wife Priſoners unto the Rebels, for the ſpace of thirteene weekes, neere unto the Towne of *Drogheda*, in the North of that Kingdome.

IT happened that upon the thirteenth day of *Ianuary* laſt paſt, (which day was very darke and gloomy, inclining to ſtormes of hayle and ſnow) that this Heroicke Cavalier Maſter *Francis Moore*, commanded the right honourable the Lord *Moore* his Troope, to be in preſent readineſſe, for ſally out of the Towne of *Drogheda*; whoſe Souldiers and Troopers were ſoone provided; and each man, to the number of threeſcore perſons well mounted. Which done, this brave ſpirit, Maſter *Francis Moore*, lead the ſaid Troope, in excellent good order and battalio, alwayes ready to give the

onset upon the Rebels; whose ſtrength or number of men, greatly exceeded the Engliſh: for the quarter wherein the Enemy lay, contained at the leaſt twenty hundred men or upwards: which number no what daunted this Heroicke commander, or any of his Souldiers, but rather gave life and metall to the Troopers, who were ſufficiently reſolved under whoſe banner they fought. *Quando pugnant pro aris & focis*, when men fight for their wives, children, and livelyhoods, theſe are great Motives unto reſolution; but here in this defenſive War, is ſtaked a prize and jewell of the greateſt conſequence; It was our Religion, which gave courage to the valiant hearts and hands of the Souldiers, under the command of this Cavalier.

It happened as they marched forward, about a bowes ſhoot from the Towne, that from a hill they diſcovered an Iriſh Crete or houſe, a quarter of a mile diſtant from any other houſes or Cottages; and from the Towne of *Drogheda*, one full mile at the leaſt. Towards which place, they drew themſelves in comely order and came unto it, without any oppoſition or diſcovery of the enemy. Which is a wonder to relate, ſeeing the number of the Rebels at that time, encamped againſt the ſaid Towne, could be conceived by this relator, then converſant with them, to be no fewer (on that ſide of the Towne) then three thouſand men. But ſo it was, that the coldneſſe of the ſeaſon, and the ſtorms of raine, hayle and ſnow, confirmed unto the Rebels, an opinion of their ſecurity, inſomuch as they quite neglected their Centinels or Watches, and ſo became a prey unto theſe Troopers, as you ſhall ſoone perceive.

How-

However, by the way give me leave, credibly to enforme the Reader, that such is the common nature of those Rebellious drones, to omit all kinde of usefull service whatsoever, nay when their dangers are knowne unto themselves and most eminent, every of them poasting from their Commanders into holes and corners, rather then endure two houres attendance or service in a cold day or night, for which default, their Officers dare not punish them, least themselves should suffer by the uncontrowled spirits of the multitude.

An instance of this nature the Relater can exemplifie in; for upon a time after the running away of at least two thousand of the *Neile's*, from the siege, upon slaughter of sixteene of their men, their Captaine or Collonell (as they are all, or most of them Collonels) threatned, that he would hang aboundance of the fugitives, whereunto they replyed; Let any Captaine or Commander hang us if they dare, or Generall himself, for if they doe, themselves shall hang with us for company.

But wee will returne unto our purpose, which is to declare the courage of that worthy Gentleman, Master *Francis More*, and the issue of his atchieved plot upon the Rebels.

Within that forementioned Crete or Irish Cabbin, (for so they are called) was lodged *Art. Roe, Mac Mahon*, (who as now, so he was ever an open professed Rebell, and had done many outrages in that part of *Ireland*, alwayes escaping the hands of his pursuers, though still endeavouring to entrap him) This *Art. Roe Mac Mahon*, had under his command then in the house

with him fifty and ſixe Souldiers; who upon diſcovery of the Engliſh ſo neere them as they were gotten, durſt not adventure to come forth, but remained within the ſaid houſe, whereupon the Engliſh, leaſt the whole body of the Rebels ſhould reſcue them; the brave Cavaliere gave command to fire the houſe, which being done, they were enforced either to come forth, or to remaine there to burne in the fire. In concluſion *Art. Roe, Mac Mahon* and his fellow Rebels came out, truſting rather to the agility and nimbleneſſe of their feet (which are alwayes their better friends) then their hands, and ſo every man betooke himſelfe to his heels, and run away; in purſuance of whom our Engliſh followed amaine, and howbeit the other enemy not farre from them, by this time had diſcovered their danger, and began with multitudes to relieve their owne men, yet the Engliſh killed of the Rebels 23 and tooke 18 priſoners, the reſt eſcaping towards the Towne of *Drogheda*, were all killed from the walls of the ſaid Towne. And as concerning *Art. Roe Mac Mahon* (who had almoſt eſcaped quite away) hee alſo was taken by Mr. *Francis Moore* following him on horſe backe with all ſpeed, who ſtroke his head cleane off from his ſhoulders at one blowe, as he thought to have eſcaped of his life unto a river neere adjoyning, over which river hee had well beene able to have ſwimmed, and ſaved himſelfe, which being done, the ſaid Maſter *Francis Moore*, mounted as he was, roade towards the Towne with his Souldiers, gently in comly manner and order, himſelfe holding upon the point of his own ſword the head of the ſaid Rebel *Art Roe Mac Mahon*, and every other Souldier, the head of him whom

he

he had ſlaine, and ſo came victoriouſly into the Towne againe with much joy and renowne. And from his lodging (went as every good Souldier ought to doe) unto the Church, where he gave publicke thankſgiving unto Almighty God, who had that day bleſſed himſelfe and his people, in the overthrow of thoſe who are enemies, both unto God, and alſo to their King and Soveraigne; for which let every ſoule ſay, *The great Name of the Lord be praiſed.*

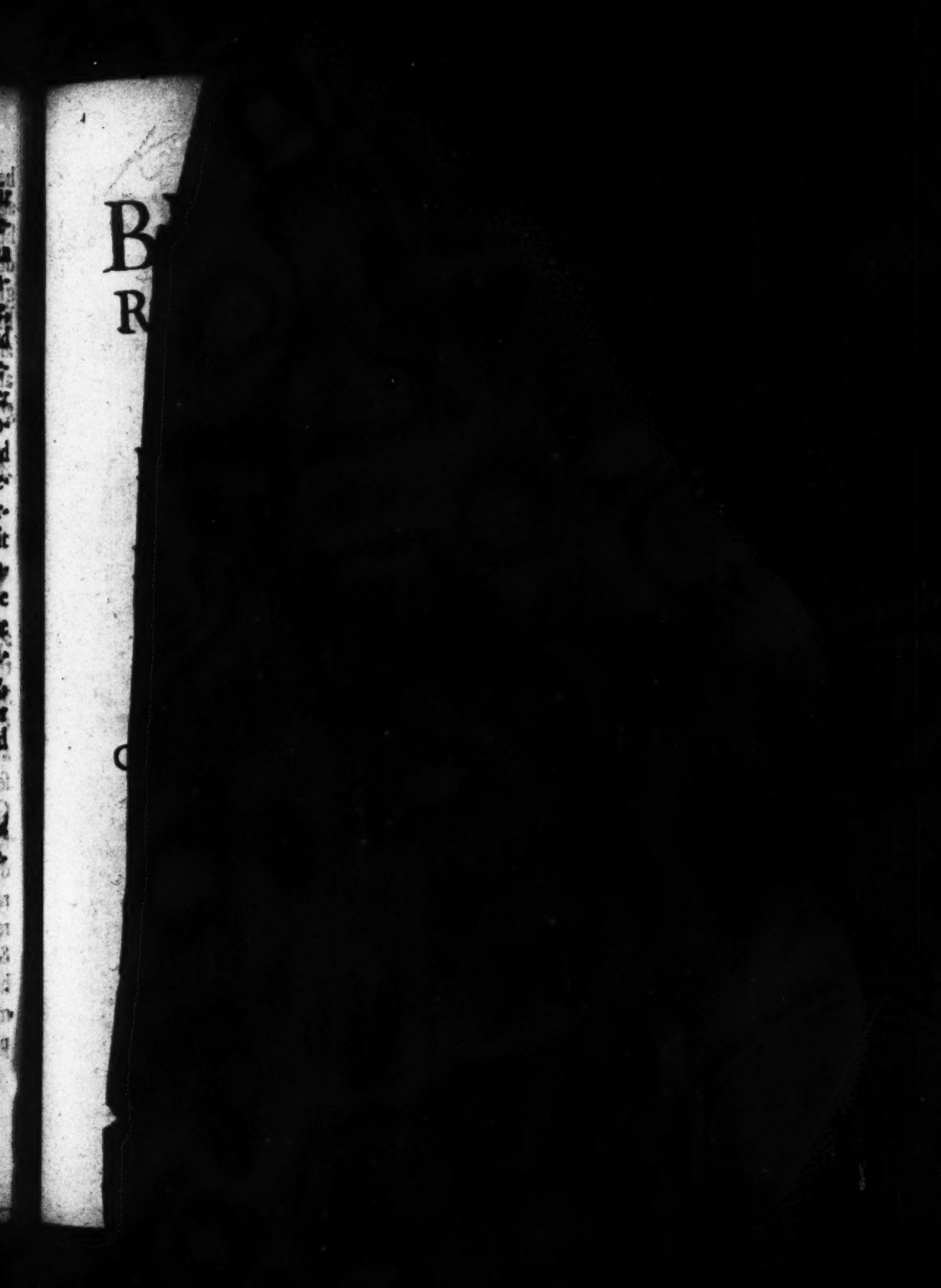
A true Copy of the Election of Lieutenant Generall Plunquet, *under the hand of Sir* Phelom O Neile, *Knight, Generall of the Iriſh Rebels.*

WHereas wee have hitherto ſuſtained ſeverall inconveniences, in regard of the great want of able Commanders, concerning our Forces in the Northerne parts of this Kingdome of *Ireland*, whereof We Sir *Phelom O Neile* Knight, are made Generall and Commander in chiefe over the two Provinces of *Lenſter* and *Vlſter*, by the free will, pleaſure, and conſent of the Right honourable the Noblemen, Knights, Gentry, and Commons within the ſaid two Provinces reſiding, *For the ſpeedy* prevention of which ſo eminent dangers, *we* the ſaid Sir *Phelom O Neile* Knight, Generall and Commander in chiefe, have thought fit and requiſite (out of our pious care) to elect, nominate, & appoint, one whoſe birth and honour, together with his proweſſe, wiſedome, and magnanimity, may animate, adviſe and diſcipline our Army within the ſaid parts, as well to a due obedience, as unto fight in time of

of warre. In tender consideration whereof, *We* the said Sir *Phelom O Neile*, have thought it fitting and most expedient, for the speedy advancement of the holy Roman Catholicke Religion to nominate, ordaine and constitute, and for the said causes doe nominate, ordaine, and constitute, *Our* trusty and wel-affected kinsman and friend, Collonell *Richard Plunquet*, to be *Our* Lieutenant Generall, and next in Commission to us, over the said holy Catholicke Army within the Province of *Lemstar* onely, under whose conduct and command, *we* doe hereby straitly charge and require all manner of persons, to yeeld their ready service and obedience whatsoever. And furthermore it is *Our* said will and pleasure, that it shall be lawfull unto him *Our* Lieutenant Generall *Plunquet*, to performe and doe whatsoever in his wisedome and prudence shall be requisite unto the expediting of these *Our* sacred affaires; *We* the said Sir *Phelom O Neile* ratifying, confirming, and allowing the same as *Our* owne proper Act and Deed. *whereunto wee* have set *Our* hand and Seale this first day of Jan. 1641.

To the Right Honorable his trusty and well affectioned Kinsman and friend Collonell Richard Plunquet, *Lieutenant Generall of* Lemstar.

FINIS.



31

GREAT BRITTANS RVINE PLOTTED, BY SEVEN SORTS OF MEN;

Discoved and counter-plotted:

In which

Is contained a Probable way for the happy and peaceable composing *of all the distempers of the time, with Articles for the finding out of Scandalous Ministers.*

Commended in a Letter to a Friend, and now *recommended to the Honourable* PARLIAMENTS *Consideration.*

By a true-hearted well-wisher to great BRITTANES happinesse.

LONDON,
Printed for *Thomas Vnderhill,* and are to be sold at the signe of the Bible in Wood-street, M.D.C.XLI.

A

Letter to a private Freind.

Sir,



Hiles I looke on the Ladie of *Iſlands*, I meane great *Britaine*, and ſee her clothed with the mourning weed of ſo many ſad, ſtrange, and diſhonourable accidents which have fallen out in theſe latter times, mine eyes run water, and my head is a Fountain of teares. So that one while the unhappie occurrences of State doe

make me desire a sequestred and contemplative life, that I may with freedome bewaile the sinne and dishonour of our Nation; another while I seem transported with zeal for God his Church, and glory of our Nation; pressed in spirit with renewed thoughts of indignation against the instruments of this present distraction.

Sir, In my retiredness, mee thinkes I have discovered the plot of *Britains* ruine (as you may perceive by the insuing discourse) together with the contrivers of it and their principles.

Afterwards I shall propound unto you the way for the Counterplot, which may be wel contrived in these times, suiting that high and honourable Court of Parliment, whose wisdome is sufficiently able to discover the ill intentions of enemies to Church and State, and provide meanes of prevention seasonably.

Sir, When I looke on that illustrious Assembly, I consider it as a well constituted bodie, having right symetrie in all parts, the humours well tempred, so that there is no feare of any excessive predominancie of one above an other; their senses internall and externall active, fancie nimble, intellect profound and serious, memory strong and retentive, besides their hearing, seeing, tasting, smelling, and feeling very good and quick; so that it seemes presumption for one that moves in the inferiour orbes to present objects to such accurate and high intelligences; Yet Sir, whiles passion, judgement, sense of mine own insufficiencie, together with loyalty to my God, King,

King, and Countrey, ſtruggle thus in the wombe of my conceptions, I am at a ſtand, and almoſt reſolving to daſh my thoughts in the ſteel and cruſh them in their *embrio*, but at laſt conſidering theſe preſent Halcyon dayes, wherein the Kings-fiſher begins to make his neſt upon the waters, I cannot but promiſe my ſelfe ſerenitie in bringing forth my conceptions, eſpecially having ſo fair opportunity to put them to nurſe, and education in your boſome, whoſe wiſdome, learning, tenderneſſe, and particular faithfulnes, I value as ſufficient obligations of truſt and confidence.

Neverthelesſe Sir, it is not mine intentions, ſo to confine my conceit unto your private acquaintance and tuition, but if it find favour in your eyes you may preſent it to the view of Sr. *Edward Deering*, Sr. *Walter Earle*, Sr. *William Bruerton*, Sr. *Nathaniell Barnardiſton*, Mr. *Pim*, Mr. *Hambden*, Mr. *St. John*, Mr. *Purphry*, or others of the Commons houſe, whoſe names are precious with mee, and their minds ſo ſtored with the grounds of all true nobility, that I doubt not but they will know how to give a favourable acceptance, or elſe to pardon the errours of well intended fancie.

In the mean time I commit the tuition and adminiſtration of my conceptions to your ſelfe, if you ſee cauſe, to ſtrike them *in cunabulis* afore they bee preſented to any further view, yet be pleaſed to give them a burial, beſeeming ſuch as are diſcended of one of your faithful friends, of Chriſtian and true Engliſh parentage.

In

In my diſcourſe I ſhall deſcribe, firſt the Plot, ſecondly the Counterplot; in the Plot I have conſidered the Plot it ſelfe, the Contrivers, the Principles.

Firſt for the Plot it is *Mahomets*, the introduction of a new forme of government; wherein *Mahomet* borrowed *à Judais*, *à Gentibus*, *à Chriſtianis*, from the Jew, from the Gentile, from the Chriſtian, ſo our laſt yeeres have borrowed in their imaginarie forme from three ſeverall Places, *Sodome*, *Egypt*, *Babylon*: From *Sodome*, pride, idleneſſe, fulneſſe of bread, inordinate luſts, intemperance, &c. From *Egypt*, cruelty, oppreſſion, tyrannie over Gods Iſraell, and ruling in Church and State without any rule, but will, like *Pharaoh* in *Egypt*. From *Babylon* the Marchandize of Gold, Silver, precious ſtones, and Pearles, *Revel.* 18. 12. beſides theſe, Beaſts, Sheepe, Horſes, Charriotts, ſlaves, and ſoules of men, *vers* 13. without queſtion Sir, *Sodome*, *Egypt*, *Babylon*, or *Rome*, were the preſidents or coppies of our latter times, according to which they have drawn upon our State, to the life, the Atheiſme of *Sodome*, the tyranny of *Egypt*, the idolatry of *Rome* or *Babylon*. A moſt helliſh device to ſqueeſe the Juice of three ſuch vicious governments into this of ours, which before the late times of degeneration was the fame and glory of the whole World. The truth of this will appeare by the voluminous Teſtimonies of the grieved partie, before the high and honourable court of Parliament.

Secondly, the Contrivers of the plot, whom I ſhall

ſhall referre to theſe ſeven heads. Firſt the ſcandalous Miniſter; Secondly the corrupt Magiſtrate; Thirdly the innovating Prelate with his officer; Fourthly the profeſſed Papiſt; Fifthly the Popiſh Proteſtant; Sixthly the rigid Arminian; Seventhly the Libertine.

Firſt, the ſcandalous Miniſter, I meane ſuch as preach very ſeldome, and then very coldly, happily farr above the capacitie of the hearer, or if hee preach often, his preaching and practice croſſe the one the other, hee preacheth againſt ſwearing, and yet is a common ſwearer himſelfe, againſt drunkenneſſe, and yet is a common drunkard himſelfe, at leaſtwiſe a common bibber, an intimate friend and ordinary acquaintance of the common Toſpots, making the Sackſhop the chiefe place of Studie and contemplation; accounting thoſe the fineſt fancies which are begot over a ſparkling cup, and thoſe divine raptures which are occaſioned by exhalations drawne from the good Ale and Sack; my meaning is not *Sir*, to wound any moderate man, who upon juſt occaſion of buſineſſe may looke into a Tavern, or ſometimes to expreſſe humanity or courteſie to a friend may ſometimes take or give a cup of wine, provided it be inoffenſively carried, in reguard of time, perſons, or companie, place, moderation, and the like. Such only I intend *Sir*, who delight more in chirping companie in the Ale-houſe or Tavern, then they doe in Communion with the Saints, or their Wives and

Families at home; that account their own houſes priſons, and taverns paradices, whoſe defaults in this kind, ſuch Miniſters own wives, and Tavern Boyes are beſt able to diſcover.

Beſides theſe ſuch alſo I reckon amongſt ſcandalous Miniſters as doe fill their Neighbours eares, and eys, with obſcæn & wanton words and carriages, making laſcivious ribaldry the fitteſt muſique at a table-meeting, *Tom Trinkilo* was never more acted to the life, then by many of theſe, who go under the name of the Angells of the Church of *England*, and by their mimicall, apiſh, and ridiculous cariages, ſeek to pleaſe the humour of the brave ſparks and gallants of our times.

Laſtlie ſuch alſo are ſcandalous miniſters as are carried with bitter and malicious ſpirits, againſt the ſtrict and more exact practiſe of Religion, which can ſcareely forbeare to diſgorge their foule ſtomacks in the pulpit againſt them who walke cloſer with God then themſelves, which can finde more Rhetorike to advance ceremonie then ſubſtance, which can finde no honeſtie in a man that practiſes in all the maine points of Religion, if tender in conſcience about a ceremony, but copious and full in teſtimony of a good fellow, a boone companion, a common ſwearer, if zealous only in matter of ceremony, ſuch as cannot ſuffer a pious conſcientious man to paſſe without a jeere, nay haply perſecute him, out of his pariſh, if he conform not in folio to all indifferent ceremonies, ſuch bitter ſpirits as theſe give great offence, whiles they arrogate the names

names of Chriſts Miniſters, and Ambaſſadors, and in their lives ſhew neither humility, nor ſupernaturall charitie and love of their Maſter: Theſe and ſuch like are they which pull downe more by their practice then they build up by preaching. Theſe are the watchmen on the wall which meeting with the Spouſe of Chriſt pluck her vaile from her, wound & buffet her, *Cant.*5.7.

Secondly, the corrupt Magiſtrate, ſuch I meane as buy, and therefore muſt ſell Juſtice, which makes the face of his prince, not the laws, the rules of Juſtice, which in a tryall conſider more the perſon then the cauſe, ſuch as delays or haſtens an hearing according to his ſatisfaction of the ſenſe of feeling, ſuch as wry Juſtice upon a great mans letter, or private information that the perſon before him is a Puritan, as if he that were a Devill ſhould not have his due.

Thirdly, innovating Prelates with their Officers, whether Archbiſhops, Biſhops, Deans, Archdeacons, Commiſſaries, Officialls, &c. ſuch are they which manage juriſdiction Eccleſiaſticall, whether Excommunications, Viſitations, Synods, Corrections, and other Courts, *ad collectionem nummorum non ad correctionē morum.* They rather viſite mens purſes then their perſons, ſpinning their Cannons and Articles like the Spider his web, where little flies are caught but great ones breake through, theſe are ſuch as have learned in theſe latter times, the art of commutation, they had rather have a hundred commutations then one publique ſatisfaction

and acknowledgment. They will connive, diſpence, and what not, ſo that they may have Dr. *Argent* to make the motion; Lords, Knights, Gentlemen and others, may whore, bee drunk, and what not, ſo that the fat of their ſins may come *ad culinam Epiſcopi*, to the Biſhop and their Officers Kitchin. Such I ſuppoſe are our corrupt Prelates as know how only (if they preach at all) to ſpeake *placentia*, to ſow pillowes under the arme-holes of Prince and People, ſuch as uſe Rhetorike to ſcrew Prerogative as high as Tyranny, and conclude as much to belong to the King in way of command as to God Almighty.

But, O wonder of ages, I meane our gratious King, whom God hath preſerved ſo, that hee hath no more beene poyſoned with Epiſcopall flatterie.

Examine all ages, was there ever preſident for ſo many ſuſpenſions in theſe Chriſtian Churches, as by our late Biſhops? was there ever ſuch a fire kindled as in theſe our days by Prelates, to the hazard of three Kingdomes at once? were there ever Prelates and their officers ſo groſſe for notorious luſts, for oppreſsion, extortion, raſing fees, picking advantages, preaching ſeldome or never? Were there ever any Biſhops ſince the time of *Edward* the ſixth, and the reformation in thoſe days, that have brought us ſo far back to a violent neceſsity of ſuch uſages as might more neerely conforme us to the Romiſh Religion and Ceremonies, bowings, ducking, cringings, Images,

ges, &c. Theſe *Sir* and ſuch like are they who have improved all opportunities and diligence to diſcourage and ſupplant all Schollers in the Univerſities, and Miniſters in their ſeverall Dioceſſes, who have been orthodox and induſtrious, Queene *Elizabeths* Proteſtants, if moderate about the ceremonies, and have planted right men (as they call them) in the roome of Orthodox and Pious men, haply learned, but ambitious, Simonicall, ſcandalous, and inclining to all Romiſh corruption, whereunto their Eccleſiaſticall Patrons, I mean the Biſhops, have invited them, either by their precepts or examples. Theſe *Sir* and the like are thoſe who are the innovating Prelates, and have *quantum in illis* brought ruine upon Church and State, and laid the Plot for an univerſall alteration of both.

Fourthly, The profeſſed Papiſt, I mean ſuch whether convict or not convict as acknowledg the Popes ſupremacie, never come to our Churches, admire their Popiſh prieſts, eſpecially their Jeſuites (thoſe infernall Locuſts which have come out of the bottomeleſſe pit) as their holy fathers, ſuch as account Proteſtants Heretiques, and it a ſacred point of devotion to kill Proteſtant Princes, though in a barbarous, baſe, and trecherous way, ſuch as ſerve God by Images, and account ignorance the mother of devotion, coſtly, unneceſſary, and uncommanded ceremonies the glory of the Church. Theſe are they who are fallen into the great conſpiracie againſt

againſt great BRITAINES proſperitie.

Fifthly, The Popiſh Proteſtants, I mean ſuch as are exceſſively charitable concerning the profeſſed Papiſt, they love not to come to Church oftener then the lawes enforce, if the State will give them leave they will conforme to any Popiſh uſage, and are indeed Papiſts in every point but Supremacie, and preſts mariages, and in theſe likewiſe in their judgments they are very favourable to the Romiſh way.

Sixthly, The rigid Arminian, who accounts no Doctrine ſublime but what advances his own opinion about predeſtination, free-will, falling from grace, and the like.

Theſe account all men unſound, not rightly informed, or very dunces, that are not of their opinion, theſe finde no muſique in a Sermon, where the Miniſter gives not a touch upon the Arminian ſtring.

Theſe pretend the advancing of good life by their doctrine, while in the meane time if you obſerve them generally, there are none more diſſolute, proud, vaine, and ſcurrilous, then they that prate moſt in the Arminian cauſe.

Seventhly, the Libertine, ſuch I underſtand to be the ſwearer, drunkard, whore-maſter, profaner of the Sabbath, ſcorner & deſpiſer of others, following no calling but their ſinful luſts, harſh & cruell in their dealings, as though God had granted them a charter to doe what they liſt, for theſe and the like doth the land morne, many are the

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Princes thereof, and a fruitfull land doth God make barren, for the ſin of the inhabitants that dwell therein.

Sir, I can never looke on theſe ſeven ſorts of men, but I call to mind that *Septemfluus Amnis* the River *Nilus* which ſwel'd and overflowed all Egypt.

Yet if it pleaſe his Majeſtie, and this high and honorable Court of Parliament, that three ſorts of the ſeven, *viz.* the ſcandalous Miniſter, the innovating Prelate with his Officer, together with the rigid Arminian be well diſciplined, you ſhall obſerve the other foure, the corrupt Magiſtrate, the profeſſed Papiſt, the popiſh Proteſtant, and the Libertine preſently brought in by the power of the Goſpel, and if it pleaſe his Majeſty with the Parlament to plant in the rooms of the ſcādalous Miniſters and Arminians, approved miniſters for doctrine and life, it would be a true piece of policie beyond the Biſhop-craft practiſed in theſe later times for the advancing of their Hierarchie.

And if it ſo pleaſe the wiſdome of the State to beſtow the Lands and Impropriations belonging to the Biſhops and great Churches (beſides what ſhall be thought fit to ſettle on the Crown) upon Miniſters conſcientious, induſtrious, able, and learned, where meanes is moſt wanting, to make ſome proviſion for Miniſters widdowes and children, as they doe in the French Churches, to maintain Schollers in the Univerſitie, and enlarge Schoole-maſters allowance, I dare confidently

fidently undertake, that learning would not bee diſcouraged, but the preſent generation would pray, and poſterity for ever would riſe up to praiſe God for ſuch a bleſſed King and ſuch a happie Parliament.

In the meane time, *Sir*, Three diſcouragements whiſper in my eares, all pretending that this alteration is not ſafe nor fecible.

Ob. 1. Firſt, if Eccleſiaſtical government be altered, why may not the civil alſo be deſired to be altered upon the ſame terms? *Anſ.* Firſt, there is more general grief, and deſire of alteration in the Eccleſiaſtical government then in the Civil. Secondly, the conſcience is more concerned in the one then in the other, the purſe is pinched in the one, the conſcience in the other; examine this wel you ſhall find ſomething worth notice. Thirdly, the Scripture ſeemes to preſcribe more for Eccleſiaſticall government then Civill, leaving all Nations to libertie for their ſeverall lawes, provided none croſſe his own eternall commands.

Ob. Secondly doth not reaſon require a levell in the Commonwealth as wel as a parity in Eccleſiaſticall dignities? *Anſ.* I am confident no moderate wiſe man would deſire ſuch a levell as to have all Eccleſiaſticall grounds ly in a flat, high Mountaines are fitter for barren *Wales*, then fruitfull *England*, little hils doe not diſparage the moſt fruitfull grounds. If ſome Miniſter have one, ſome two, ſome three hundred pounds *per annum*, haply more, ſuch hills will not bee complained

plained of, only let the Mountains be throwne into the Seas, I meane the greater promotions, then ſhall the little hils skip like lambs, when the World is more equally divided one graine of faith may remove theſe Mountaines into the middeſt of the Sea.

Secondly the Church may bee called the younger ſiſter of the common-wealth, there was a Common-wealth in *Iſrael* before the Prieſthood of *Levie*, Commonwealths were before Apoſtles, Paſtors, or Teachers, ſeniority uſually gives dignitie, though *Rachell* the younger ſiſter was faire and more admired by *Jacob*, yet *Leah* the elder ſiſter was preferred, for it was the cuſtome of the Countrey (ſaid *Laban.*) *Ob.* 2.

Thirdly much advantage may come by levelling the Church, but unconceiveable miſchief by levelling the Common-wealth, ſandie Hills may be eaſily levelled, high ſtonie Rocks cannot without difficultie. *Verbum ſapienti.*

Thirdly the King will not eaſily conſent? *Anſ.* *Ob.* 3. *Sir*, I fear it not, never was better King upon the Throne then our gratious Soveraigne, never any more deepely engaged to maintain Epiſcopacie, but I am confident that God who hath given him a gratious heart, will give him a diſcerning ſpirit, to ſee the evil conſequences of degenerate Epiſcopacie by the cleere information of his great Counſell.

Sir, excuſe me for that my *Remora* hath ſtayed my ſhip a little longer among the projectors then

I did intend, I will now come to the principles by which they have wrought.

Firſt no ceremony no Biſhop, no Biſhop no King, a principle it is true, which (it may bee) pleaſed the palate of a wiſe man, but as it hath beene uſed and applyed it hath opened a gap to deſtruction, ſchiſme, ruine, and danger.

It hath beene uſed as though a King could not rule without the help of a Biſhop, whereas Kings ſwayed their ſcepters before the Epiſcopall dignitie was ever knowne in the World, and as like themſelves as ever ſince, and as though a Biſhop could not ſubſiſt without a ceremonie, whereas the Biſhops of the Apoſtles and primitive times (as they were then called) had few or no ceremonies at all. The further you come from Chriſt, the Apoſtles, and primitive times, the more ceremonies you ſhall finde, in *Auguſtines* time there were but few in compariſon of after times, yet he complaines of a Judaiſme, and multitude of ceremonies, above that which is meet, that in a few hundred yeers were crept into the Church.

I conceive the Apoſtles and primitive Biſhops were more pious, more conſcientious, more induſtrious, and did more good, in feeding and governing the Church of God then our late Biſhops, and yet they uſed few or no ceremonies in compariſon. *Sir*, theſe *Septemvirated* conſpirators if you obſerve, have all admired this principle, witneſſe their inordinate zeal for the ceremonies as though there were no Religion but in the

pra-

practice of theſe; have not the laws of God, I meane the expreſſe morall Commandements, beene ſlighted and neglected, the breaches of it eaſily diſpenced withall? The fundamentall lawes of the Kingdome ſhaken, while theſe ungodly projectors have advanced their Ceremonies and Canons? for my part I have ever tooke a King for a beame of the Deity caſt into an angle of the Earth, and that Judgment and Juſtice make the throne ſtable, ruling according to Law is the greateſt honour and ſafety of a Prince, and therefore God requires by *Moſes*, that the King ſhall read in the book of the Law night and day; there are two ſorts of Lawes, Gods owne Laws, and the fundamentall lawes of a Kingdome or State, the King is to ſee the execution of both theſe, and it is moſt ſafe to preſerve them with all tenderneſſe, ſo that if a King have a care of theſe, he may bee ſufficienrly ſupported without the help either of Biſhop or Ceremonie; methinks it is a diſparagement to the Crowne to bee ſupported by Biſhops; ſure I am *Solomons* throne was ſupported by Lyons; and for Ceremony to ſupport Biſhops, It ſeemes ſuch a ſandy foundation, that with a violent ſtorme the foundation may be waſhed away, and the whole building may eaſily fall. Goe through all the ſeven ſorts of men whom I have charged for the conſpirators of State, you ſhall hardly finde a man but working a great deale of trouble, by vertue of this principle. I will cloſe all with croſſing and thwarting of the proverb, A King may be with-

without a Biſhop, and an Apoſtles Biſhop without a Ceremony.

The ſecond principle, that a papiſt is much honeſter then a puritan, and much more to bee favoured; a damnable principle according to the intention and application of it, and of the effects that have followed in this Kingdome. No queſtion *Machiavil, Ignatius*, or the Devill began to apply this old Hereticall name in ſuch an extended and generall way. For in theſe latter times every man that ſubſcribed unto the Doctrine of the Church, if he was tender in matter of ceremonie hath beene reputed a Puritan, nay, every man that will not ſweare, be drunk, wanton, ſcoffe and jeere others, he is a puritan, though conformable to the Doctrine and Diſcipline of the Church of *England*, ſo that the late projectours have united together in this principle and by it have much advanced their deſignes: upon this ground, the Papiſt hath beene cheriſhed as the honeſter man, men of moſt refined life, and exact godlineſſe and have ſhewed forth eminent vertue in practice, have beene brow-beaten, diſcountenanced, and perſecuted, drunkards have beene the good Sonnes of the Church, temperate men the ſtubborne children of their mother, *O Tempora, O Mores*, what ſtrange times were we fallen into, when light was called darkneſſe, and darkneſſe light, ſweete ſower, and ſowre ſweet, good evill, and evill good, when the wicked ſhall bee juſtified for a reward, and the righteouſneſſe of the righteous ſhall bee taken away from them? This prin-

principle hath beene followed with ſuch helliſh zeal that Religion and Vertue are almoſt bereft of life and ſenſe, for this principle hath put out the eyes, cut off the legges and hands of Religion and Vertue, Help Lord for faith and truth are almoſt periſhed, and diſcouraged for looking amongſt the ſonnes of men.

Thirdly, libertie is ſweet, a principle which is acknowledged moſt true, provided it be not extended in longitude and latitude above the true naturall dimenſions of it; If it had beene ſtretched no further then Gods ſervice it had beene perfect freedome, but let it be onely underſtood of the ſatisfaction of the carnall will and ſenſuall appetite then liberty is dangerous, and of bad conſequence. Now *Sir*, ſurvey ſeriouſly the latter times, you ſhall obſerve the ſcandalous Miniſter, the corrupt Magiſtrate, the innovating Prelate and his Officers, the profeſſed Papiſt, the Popiſh Proteſtant, the rigid Arminian, and the Libertine, all ſayling in one and the ſame channell of carnal libertie, and crying out, *Te, te, nos poſcimus omnes*, all of them with one conſent deſire libertie, not freedom of conſcience in indifferent & undetermined things, for this you ſhall ſcarce have one hand amongſt them, but libertie to ſin, to have their luſts, their heterodox and unſound opinions, libertie to caſt off the bonds of truth. This principle doth cement their affections one to an other, and unite them more ſtrongly againſt all divine obedience, and hath hetherto made the late conſpiracies againſt Church and State more formi-

 dable

dable and dreadfull. These and the like diaboli-call prin iples our late projectors have mannaged with what faithfulneſſe they can, againſt the God of order, the law of charitie, the rules of piety, ſo that the beautie of theſe glorious Iſlands by theſe and the like deviſes is much defaced and obſcured. *Sir*, having thus ſurveyed theſe Projectors and their principles, methinks it ſeemes our dutie, and the dutie of all good Chriſtians and true *Engliſh* hearts, to Petition unto the high and honourable Court of Parliament againſt theſe, as underminers of State happineſſe, either for their reformation, or elſe puniſhing or diſcountenancing of them; for ſo long as theſe have publique encouragement in our State, neither can religion be ſecured, nor the throne and tranquility of the Kingdome well eſtabliſhed.

Its true, whiles we looke upon the numbers of theſe confederates, upon their ſtrength (for they look like the ſons of *Anak*) or upon their union, for they ſeem like the ſcales of a Whale which a ſword cannot pierce and divide eaſily, they render themſelves to our eyes like the *Moabites* and *Ammonites* to *Jehoſaphat* in a very terrible forme, and for our parts wee ſeeme a little flock of ſheepe, and like graſſhoppers in compariſon: Yet mee thinks (under correction of your better judgement, unto whom I render my ſelfe as a learner) there is hope in *Iſrael* concerning this thing provided the countermine be wel wrought and managed, I ſhall therefore crave your aſſiſtance to make up by your [illegible]

what

what is wanting in my conceit of a Counterplot.

THE COVNTERPLOT.

SIR, there is no better Counterplot to the workers of iniquity then for the oppoſite ſide to worke contrarily, to countermine errors with truth, unrighteouſneſſe with righteouſneſſe, uncharitableneſſe with charitie, violence with moderation, and all ſinne with a ſincere practice of pietie. This for a generall will hold as the great mine which the Church of God is to raiſe againſt the enemies of it.

But beſides this there are three particular mines which I conceive are moſt fitting at this preſent, to raiſe againſt the aforenamed confederate projectors againſt great *Britain*.

The firſt a well managed Commiſsion, the ſecond is a well conſtituted and orderd Church-aſſembly, the third is a right frame of Eccleſiaſticall government. Firſt a well managed Commiſsion, I underſtand by that, firſt Commiſsioners

ners choſen by the houſe of Commons, approved by the Houſe of Lords, which ſhall bee no parties nor delinquents as far as can bee diſcerned, theſe choſen out of every Shire or Dioces. If the Shire be barren of able and ſufficient men, then to appoiut ſtrãgers rather then delinquents, and thoſe qualified with integritie, wiſdome and reſolution.

Secondly when the Commiſsioners are thus choſen for both the houſes, to move his Majeſty for ſufficient authority for the managiug of the ſaid commiſsion. That the Commiſsioners may bee enabled to give oaths, to call before them any parties offending or others for witneſſes as they ſhall ſee cauſe, and to have as large power to puniſh contempts, non aparences, or abuſe of the Commiſsioners, as the Archbiſhops Viſitors were wont to have, in their Metropoliticall viſitations.

Thirdly, when the Commiſsioners are thus choſen and armed with authority, then to have a booke of Articles according to the tenour of what I ſhall propound in the latter end of the diſcourſe, and the ſaid Commiſsioners to have power to admoniſh, to enjoine recantation, and to deprive Miniſters, or elſe to return their names into the Houſe of Commons to bee cenſured there, and haply it might conduce well to the worke, to have a Regiſter allowed to the Commiſsioners for every Shire or Dioceſſe, and ſome ſmall fee to be paid to the ſaid Commiſsioners

towards

towards the charges of the ſaid Commiſsioners and Regiſter, by every delinquent, as in like caſes hath beene allowed in Biſhops viſitations.

Secondly a well conſtituted aſſembly or Synod, I meane an aſſembly of godly, orthodox, learned, wiſe, and well tempered Divines, gathered by the ſingular prudence and providence eſpecially of the Houſe of Commons, which haply might be done moſt opportunely, when the commiſsion hath firſt diſcovered the innovating Prelates, the ſcandalous Miniſter, Arminians, and Popiſh Proteſtants within theſe Churches, and diſabled them from judging, adviſing, or determining in any Church affaires till their reformation be eminent and well noted in the World.

In an aſſembly or Synod thus conſtituted, me thinkes *Sir* it would doe well to have the Doctrine of the Church well determined and explaned, ſo that in matter of Doctrine wee might conſent with all Proteſtant Churches, and (if it were poſsible) that an agreement might bee laboured for betwixt us and the Southern and Eaſtern Churches, and al Churches to be accounted Chriſtian, which ſhall be found to agree in matter of Doctrine; who knowes but the ſingular induſtry and wiſdome of ſuch a well conſtituted aſſembly, may fetch in the *Aſian*, *African*, *European*, and *American* Churches into greater unitie and brotherly correſpondencie, and haply to the incredible ſtrength of the Chriſtian party againſt

all the ſworne enemies of Chriſt Jeſus, Nay, who can tell but that ſuch a reconciliation wrought in matter of doctrine may be a ſpeciall meanes to undermine the walls of *Babylon*, to bring under the *Mahumetan*, and to render the Lord Chriſt as a more acceptable *Meſſias*, to his old and forſaken people the *Jews*. But now, *Sir*, I cannot but pauſe, being tranſported with ſuch high thoughts, and deſignes; but are not wee the tools and inſtruments to ſerve divine providence? Doth not Creation, Redemption, & the conſtant benignitie of Gods providence engage us to ſerve God in his higheſt and greateſt ends? Is there any part of the World where God hath ground better furniſhed with men of parts, Learning, Tongues, Arts, Sciences, brave and Noble Reſolutions, Ancient, and Renowned Valour, and Honourable Atchievements, then in theſe *Britiſh* Iſles? Hath God ſo honoured and qualified Great *Britain*, with ſuch ſufficiencie and eminencie in all things? And ſhall not Great *Britain* reach out its Vertues to ſerve her Lord and Maſter in his greateſt and higheſt Deſignes? Well, *Sir*, Let us not bee diſcouraged, let us do, *quantum in nobis*, for our God hath often honoured himſelfe by the weakeſt Inſtruments.

Secondly, I deſire the old boundaries and meeres, between actions neceſſary, and indifferent, may be ſearched out, well viewed, reſtored, and determined, the loſſe of Meere ſtones oftentimes

times occaſioneth quarrels betwixt neereſt Neighbours, and deareſt Friends, for many hundred yeeres by-paſt, the Meer-ſtones betwixt neceſſity and indifferency have beene (for the moſt part) loſt and buried under ground, ſo that neceſſity hath encroached upon indifferencie, or indifferencie upon neceſſitie.

Heavens help us in this, for in earth wee could never find, for many hundred yeers, men of ſuch moderate and temperate ſpirits as would allow neceſſitie and indifferencie their owne, without wrong to the one ſide.

Sir, I profeſſe, I would not have God to loſe one foot of his own ground, nor the Conſcience its Chriſtian privilege, neither yet the Magiſtrate the leaſt due that God allows him; only I could wiſh it well determined in a competent and impartiall Church Aſſembly.

Firſt, whether the Conſcience be tyed to obedience in any thing, but what God requires in his Word, by way of precept, or naturall and neceſſary inference, and whether it be fit to ſtrain an inference too far and too curiouſly?

Secondly, whether all things be not indifferent, wherein the Scripture hath not determined, and the Conſcience free to uſe them or refuſe?

Thirdly, whether the libertie of Conſcience in indifferent things was not purchaſed by Chriſt?

Fourthly, If it be the Churches priviledge

what man, or civill Magiſtrate, hath power to take away my priviledge by Chriſt, without my own conſent, teſtified by my ſelfe, or others truſted in my behalfe?

Fifthly, whether a Nationall Synod (after the Church is well purged) be not a fit way to conclude our libertie in indifferent actions, eſpecially there being ſome to repreſent the people (haply a Committee of the Houſe of Commons, aſſiſting in the Worke) for the finding out of the bounds of indifferent actions, and the preſcribing Laws concerning them?

Sixthly, whether any ſuch aſſembly may make any Law for indifferent actions, but with a Proteſtation of Revocation upon inconveniences obſerved, and generall ſcandals?

Seventhly, whether charitie be not as neceſſary together with other generall Rules, *Phil.* 4. 8. and as order or ſubjection to Magiſtracie, and how theſe can be all managed without croſſing, or violence to ſome ſide?

But now (mee thinks) whiles I looke into the Arke, I cannot but tremble and cry out with the Apoſtle, *O the depth*; theſe are *arcana Eccleſiæ*, or fitter for a well conſtituted Synod, then for any particular, or private perſon to ſearch into them, neither are they fit to be diſcuſſed in ſuch a Synod without ſingular moderation, charitie, humilitie, profound judgement, and integritie.

And now *Sir*, I have done with my ſecond Myne, which being well wrought, will blow

up

up many of the above-named Conſpirators. Only *Sir*, Let us encourage the work to the utmoſt for the reconciliation of all Chriſtians in matter of doctrine, who knows but that God, Great *Britains* Lord, will account the *Indies* too mean a recompence for her faithfulneſſe in erecting the Kingdome of Chriſt through the World, and making the light of the Goſpel more glorious? Sure I am, the opportunitie for the Weſt *Indies* is fairer then ever, for my part I dare undertake to cleere it, and for neerer Kingdomes, who knows but they may ſay to us, as thoſe in the Prophecie of *Zacharie*, *Wee will goe with you, for God is with you.*

Thirdly, A good frame of Church-government, which may repreſent the new *Jeruſalem*, comming downe from Heaven, wherein the Lambe may bee the light, and that unerring Truth of Gods Word the only Rule whereby to work this frame of building.

Sir, I am confident, wee ſhall never be free from ſcandalous Miniſters, *Arminians*, Innovators, and Popiſh Proteſtants, till a new frame of Government be determined, which may more certainly finde out, diſcover, and ſuppreſſe the Enemies of God and his Church, then this of ours.

Sir, my meaning is not to aſsigne any particular forme or way for Church-government, that is fitter for a Nationall Synod, then my ſelf, only into your boſome I dare vent my conceit in

ſome generals; I wiſh the three ſeverall Governments to be well ſurveyed, the Epiſcopall, the Presbyteriall, and the Independent ways in *New England*, to refine them all in a Church Aſſembly, And wherein all or any of them may conforme us, more neerly: to the Word, and ſute with the diſpoſition and neceſsitie of our church, ſo much, *Sir*, deſire we may follow in any one or all of them, but where theſe ſeverall Governments, or any of them, do croſſe the Word, and are inconſiſtent with the preſent and diſtracted condition of our Church, I humbly pray to God Almighty, they may be reprobate, ſo that Chriſt only may rule in his Church, according to his commiſsion from his Father.

Sir, I believe you will find upon the examination of the three ſeverall Governments, ſome thing worthy of admiration, and imitation, in every one of them; None of the three Governments but may have their ſeverall defects or ſuperfluities, one out of all would doe well, yet ſo as nothing be taken but what agrees with the Word.

Sir, by this time, I am afraid I have ſpent your patience, but if you pleaſe well to conſider the premiſes, you ſhall haply finde ſome Gold, though much droſſe; ſome ſparks of Vertue, and ſuch notions as being caſt abroad, in the World, may beget ſome Noble and brave thoughts in the minds of our Nation; though I give but hints, profound heads can make larger com-

commentaries, your judgment I know is able to fan away the chaff, and to keep the pure grain to your ſelf.

Sir, It were damnable preſumption in mee to thinke the Parliament ſhould be bound to my directions, *per omnia*, yet if ſuch or the like ways were held, I doubt not, but Great *Britain* would be the wonder of Ages, and a great contributer to the greater light and glory of all *Chriſtian* Churches in the World; who knows, but God hath humbled us in the eyes of the World, to raiſe us to higher honour, and that the *Northerne* glory, I mean the *Scots*, and wee ſhould be neere a breach, to make way for a ſtronger, and neerer Union? bones broken and well ſet are ſtronger afterwards, ſo the *Scots* and we with our brethren in *Ireland*, may with more conſtant, and cordiall Union, advance the glory of our God, our King, and Countrey, to make their names famous amongſt *Chriſtians*, *Jewes*, and *Mahumetans*; the bloud of *Richard* the Firſt, and *Edward* the Firſt, is not wholly loſt amongſt us, neither of our Progenitours, whoſe names were terrible as far as the *Holy Land*; the neer Union lately made with the brave, ingenious, and warlike *Hollander*, I looke on as the firſt-fruits of a greater Union, and a Reconciliation in Doctrine and affections amongſt *Chriſtians* through the whole World.

Sir, I know you are active, Let us ſtir and ſet forward Gods great works in the World; who knows

knows what God would have done? haply in the midſt of theſe great deſignes, the diſtreſſed *Palſgrave* unto whom our Nation owes much for neerneſſe in bloud, may be relieved: miſtake me not, let all be deliberately ſurveyed, my end is not *movere quieta, ſed quietare motum.*

Sir, wee are all Gods tools to work with all, let him be the end of all, wee may wiſh and will, but the Kingdome, power, and glory is Gods, let him have the honour unto all Eternitie. *Amen.*

Arti-

Articles concerning the Miniſters of *England.*

FIrſt, whether is your Miniſter a drunkard, a ſwearer, an unclean perſon, an obſcæne and ſcurrilous diſcourſer, & cõmon railer againſt the beſt men of life and converſation, if tender about Ceremonies; Is he an Intimate, conſtant, and familiar friend of notorious and common drunkards, ſwearers, or the like, or a violent and bitter perſecutor of men of good life, if hee can pick the leaſt advantage againſt them in matter of Church Diſcipline or Ceremonies, or doe you know him habited in any notorious and vile ſins expreſly againſt the Laws of God and man? two or three witneſſes, upon oath, but men without iuſt diſparagement, will be ſufficient in any caſe.

Secondly, whether is not your Miniſter ve-

hemently ſuſpected or famed for thoſe or the like notorious offences, as are mentioned in the firſt Articles?

Thirdly, Whether is your Miniſter notoriouſly inſufficient, and unable for his function?

Fourthly, Whether is your Miniſter a Pluraliſt and Non-reſident?

Fiftly, Whether doth your Miniſter preach conſtantly and painfully with all plaineſſe and faithfulneſſe for the common uſe of the hearer, if he doe not, what you conceive is the reaſon?

Sixtly, Whether is your Miniſter *a profeſſed* Arminian, *or popiſhly affected, a* Socinian, *&c. or is he one that hath been not only paſsive but active in the late Innovations in the Church, verie violent in advancing bowings to the Altar, ſetting up of Images, &c.*

Seventhly, Whether is your Miniſter, a cold, lukewarme, and a negligent Preacher?

Arti-

Articles concerning Archbiſhops, Biſhops, Chancelors, Deans, Archdeacons, Commiſſaries, Officials, Prebends, Canons, Advocates, Regiſters, Proctors, Apparitors, &c.

FIrſt, whether are theſe or any of them Drunkards, ſwearers, unclean perſons, wantons, Revellers, Inceſtuous, or guiltie of any notorious ſinne againſt the Laws of God and this Kingdome, have any of them been Oppreſſors, Extorters, and raiſers of fees, kept people in their Courts, rather to pick their purſes, then correct their vices, have they ſought advantages againſt men, and have they puniſhed and perſecuted rather men ſcrupulous about a Ceremonie, then common Drunkards, notorious Swearers, &c.

Laſtlie, have they or anie of them abuſed the Cenſures of the Church, and not exerciſed them againſt notorious Offenders, but rather otherwiſe.

FINIS.

32

WEIGHTY CONSIDERATIONS

Manifesting
THE
GREAT ADVANTAGES
OF
PROSECVTING
THE
IRISH WARS.

By
Joyning the forces of the voluntary undertakers, unto the supplies to be sent over by the State.

According to the concurrent desires, and liberall encouraging examples, of both Houses of *Parliament*, with the undertakers.

Published by speciall Authority.

LONDON,
Printed by *E. Griffin*. 1642.

WEIGHTY CONSIDERATIONS

PRINTING

Printed by E. G[illegible] 1642.

Weighty conſiderations Concerning the *Iriſh* Warres.

THat there is no aſſurance to us in our owne Country, without the reducing of the Rebellion in *Ireland*, is ſo evident in it ſelfe, that to prove it, were but to abuſe a mans owne leaſure, and the readers patience. That the moſt advantageous way of a ſpeedy ſetling of that Countrey of *Ireland* in peace, is by increaſing of the forces ſent over to the higheſt proportion; and that this cannot be done by any other way then that which is propoſed, by the late printed Contract, is manifeſt by theſe Reaſons.

Firſt, it is eaſily demonſtrated, that an army (ſuppoſe) of 40000 men will effect more to the breaking of the heart of this Rebellion in ſix moneths, then an Army of 20000 men can doe in two yeares; for theſe Rebels being once over-maſtered by ſuch a mighty power, and the maine body of their Army routed (which by Gods aſſiſtance may be done by

ſuch forces within the time mentioned) Firſt, they looſe their reputation, being a matter of infinite importance in wars eſpecially of Rebels; and Secondly, by conſequence their numbers will ſpeedily be leſſened, when multitudes of thoſe whom the opinion of their power, either by hope or feare have drawn over to the rebellious party, ſhalbe glad when they ſee them over-power'd for their own eaſe and ſafety to lay down their armes, and to returne to their allegiance. Thirdly, when the remainder ſhall finde themſelves ſtraitned in their proviſions; which they nowmake for their armies, by forraging the country at pleaſure, whilſt there is no ſufficient power to make head againſt them. On the other ſide ſuppoſe them to be reſiſted by an army only of equall ſtrength; by this meanes, firſt they will be inabled by drawing out the war in length to ſupport their reputation, for it is a great honour to a Rebell, to be able to ſubſiſt againſt that power which oppoſes him: ſecondly, therby they ſhall be inabled to keepe cloſe unto them, ſuch as they hould already ingaged; and thirdly, by continuall and long exerciſe their rude Kernes and other *Iriſh* may be made good Souldiers, and conſequently not to be ſubdued by a double power, to that which at the preſent may prevaile againſt them. And laſtly, hereby they will be both incouraged & inabled to furniſh themſelves with ſuch needfull proviſions as may tend to their ſupport. So that the ſending over of a powerfull Army at the firſt brings with it theſe advantages.

1. The ſaving of one halfe at leaſt of the treaſure to be expended on the war.

2. The

2. The preventing of much effuſion of blood which cannot be avoyded in a lingring war.

3. The preſerving of the Countrey of *Ireland* it ſelfe, which muſt neceſſarily be infinitly waſted, and ruinated by a long continued war.

Secondly, the raiſing of ſuch a ſufficient Army, as we ſuppoſe neceſſary for the ſpeedy diſpatch of theſe Iriſh wars, can hardly bee effected by any other way then by a voluntary leavy, conſidering how this ſtate hath beene already exhauſted by other occaſions, the Countrey being now bare of money by reaſon of the great decay of trading will hardly, and not without much murmuring be able to advance the Summes already and hereafter to be impoſed.

Thirdly, if any other way might be found out for the raiſing of ſuch ſummes of money, as are neceſſary for the mantaining of ſuch an Army as is deſired, yet notwithſtanding it would be found leſſe advantageous for the proſecuting of the intended deſigne, becauſe it is not to be expected that men ingaged in a warre onely by a common intereſt where the drawing of it out to length is their advantage (by the continuance of their pay) will proſecute it ſo effectually, as thoſe who are involved therein, by their private intereſts, and unto whom the ſpeedy diſpatch of the war is the greateſt gaine.

Fourthly, the Countrey being reduced will in all probability, by this way of undertaking be infinitly more ſecured for time to come, then it can poſſibly be by any other meanes whatſoever for the undertakers, diſcovering themſelves in this very Act to be true hearted Patriots, will be undoubtedly carefull

even for their owne advantage to plant upon the Lands of the Rebels (assign'd them for the recompence of their charge) such persons as shall give sufficient assurance to themselves of their revenues, and to the King and State of their obedience, which cannot be done but furnishing the Land with sound Protestants as chargeable experience hath already taught us.

Objection. 1. It may be objected that men will hardly be drawn to advance such summes as the maintaining of so great an Army requires by way of private contribution.

Answer. First, the recompence proposed for the satisfying of the summes contributed, is so large that it must needs be a matter of admiration, if any man (having ability and meanes of raising monies) should neglect so probable a course of their owne gaine. Secondly, wee find the contrary already by experience, whilst we see the offers of men, exceeds mens expectations, nay almost their desires.

Objection. 2 It may be further objected, that when it shall be knowne unto those Rebels that their estates and Lands are already disposed and divided amongst other men, they seeing their owne condition desperate will be the more hardened in their rebellious practises.

Answer. It cannot be denyed but that those horrible outrages, that have been committed and acted by some of the chiefe authors of that wicked Rebellion, have in all probability shut them out even in their owne apprehensions of all hopes of finding future favour; neither was it the least of their policies to involve the mul-

multitude, in thoſe maſſacres, that they conceaving themſelves to be in the ſame condition, that they might thereby the better aſſure them to their owne party. Notwithſtanding it is not the mind of this State, or thoſe undertakers to ſhut up the doore of hope againſt the Kings clemency for life, unto ſuch as acknowledging their own errors, ſhall be willing to returne from thoſe dangerous wayes, notwithſtanding they have proceeded ſo far therein.

Therefore if piety to God (whoſe Honour and Goſpell of his Sonne are intereſſed herein) who hath done much for us, and now calls upon us to doe ſomething worthy of him, and the profeſſion we are by his grace honoured withall, or,

If bowels of brotherly, and Chriſtian compaſſion wil move us, towards them whoſe caſe commiſerated, may keepe us from the like calamitous condition, or,

If providence and prudence for our ſelves will worke any thing upon us, who by quenching the flames begun on them, may keepe our owne Houſes from burning with the ſame fire, and by our ready inlargedneſſe to their helpe may ina probable, yea, certaine way (through Gods bleſſing) make a more plentifull proviſion for our ſelves, and our poſterities then any the richeſt trade, or moſt advantageous imployment of our eſtates (any other way) can doe, or,

If our allegiance and loyall hearts to his Majeſties honor, Crowne, and dignity (yea his revenue) will ſtirre us up to vindicate all, and our owne tranquillity, ſafety of our perſons and ſecurity of our preſent

ſent eſtates and comfortable conditions, under our own Vines and Fig-trees, and under the ſhadow of ſo bleſſed a government and winges of the Almighty or,

If the bleſſing of laying the foundations of many Generations for unconceaveable glory to God, in propagating his Goſpell (by planting good and uſefull people in all kindnes) repairing the preſent breaches, and reſtoring the deſolated pathes to dwel in, will provoke us.

All theſe and many more weighty conſiderations, not only invite, but conjure us, as we wiſh well to the royall Scepter of *Chriſt Ieſus* (in the hands of our gracious Soveraigne) the happineſſe of both Kingdomes, and our own in them, So to ſtir up our ſelves and others to the ſpeedy and effectuall proſecution of this work, which will not only returne us a plentifull and unparalleld reward at preſent, but (according to the ſincerity of our hearts, and defecatnes of our aimes, and intentions) an everlaſting reward in the higheſt Heavens, and higheſt happineſſe.

THey that will underwrite may repaire to Mr. *Rowels* at the *Swanne* in *Corne-ill* neare *Popes-head-ally*, and there ſet downe (in a booke ready for the purpoſe) their names and ſummes.

FINIS.

M

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33

FAREWELL MYTER

OR,

CANTERBURIES MEDITATIONS.

AND

WRENN's *Syllogiſmes*.

ALSO,

The *Divels* moane for the diſcontent of his *Servants* and *Aſſiſtants*, and his *Epitaphs* upon each of their *Burials*.

Together with
His *Chronicles* for their hereafter *Memories*, inſerted the 12. day of the moneth *Tridemiter*, according to the Infernall Collateration, *peccandi*.
An. Dem. MDCCCXCV.

Looke in, and view,
Suppoſed yet true;
Compoſed for you.

By RICHARD NEWROBE.

Printed for *William Larnar*, in the Yeare, 1641.

MYTHER

OR

CANTERBURY'S

IMPOSITIONS.

AND

WREN'S Apology.

TWO

PLAYS.

The First mostly for the divertisement of

his Sacred and Royal Majesty, and his Royal

Issue upon each of their Birth-

Together with

His Chronicler for the Ensuing Year, Printed

this 1st. day of the month, according

to the Intended Collaration, Present.

Anno Dom. CIↃ DC LXXIV.

Books, and sizes,

Supplied to type;

Complete for Press.

By RICHARD NEWROSE.

Printed for the Author, in

the Year,

CANTERBURIES *Meditation.*

THe Method of my griefes and ſad aſpect of all my preſent miſeries would fill a volume, I have ſtudied long to bring the types thereof to a Compendium, but cannot, in reſpect that every member in a Sympathie doth beare a fellow feeling and the heart that fame moſt glorious contriver, and my intellect that comprehenſive compaſſer are both ſtruck dumbe as dimme, with the too much Sun-ſhine of my former Fortunes, compared with theſe my intollerable and inſupportable diſtreſſes. The Ayre ſeemes now infected, the Skyes lookes pale me thinks as if the Greene ſickneſs had aſcended from earth to thoſe Sublymer Creatures the winde blowes and whiſpers nothing but the newes of a chill and cold guile which like qualmes poſſeſſe and overcome my vitall parts, The peoples curſe and dayly exclamations againſt me, nay the very ſenceleſſe creatures me thinkes I heare them bleate and bellow forth my condemnatory ſentence; O what an agony am I in! what a feare poſſeſſeth my ſoule, and what a diſtraction do I ſuffer when I view and but peruſe my former deviſes, the Plots of my head, the thoughts of my heart, and the workes of my hands, labours of my

ſeete uſing all diligence *Manibus pedibusq;*, to ſubvert true Religion, and plant that ruinating grub of Popiſh ſuperſtition, there is no member free no part of the body uncorrupt but hath joyned in the advancing theſe my impious intentions onely the neck faulty too for ſupporting ſo pernitious a head-peece, then breake neck or nothing for I am a cripple the firſt gradation that I ever made ſhewed the unfortunate progreſſe of the future and enſuing wounds and diſgraces I have ſince received, my ſeeking diviſions in the Church produced this effect, that whatſoever was Ceremonious was then preſently called Canterburian Schiſmes what for outward ornament accuſations in Church Government, this the firſt a wound yea a great one to my good name, ſince when I have received ten times as many in my body inſomuch as I am almoſt become leprous and a very maſſe of diſtemperature, my perſwaſions and attayning an Army againſt SCOTLAND, where being too valiant, or rather too violent in perſuing ſo unjuſt and pernitious a Warre, I received the firſt ingredient to my overthrow being ſhot with a *Scotch* Piſtolett in the Eare: I never ſince could heare good of my ſelfe and ſtriving to overcome them if proved ſo farre contrary, They bruiſed my head whilſt I ſcarce bruiſed their heeles.

This my firſt Wound in ſo dangerous a place not well looked into feſtred and ſo concerted to an Impoſthume.

FOr fearing leaſt it ſhould prove fatall in reſpect my beſt Phiſitions gave Counſell to refraine diſcourſe leaſt the organs of the eares being penetrated would be offended thereby, there being a com-

company of talkative compotors gathered together in a Parliament as neere (as unnecessary to me) that lay ſtill babbling that I was forc't to attend whether I would or noe; who ſo ſcrapt and exulcerated my wound that I reſolved to breake it up, which I perform'd notwithſtanding in the conflict I received a wound of a City dart in the boſome, the head thereof being looſe and a forker ſtayed behind to the endangering of my whole body: For I never ſneeze and ſay God helpe me halfe ſo oft as they the Devill take me, they make an Errindge of me ever ſince feeding me with Iron that I feare in the concluſion will ſtick in my throat and choake me, I have ſwallowed many pils ſince of their making which have wrought wonderfully and had not my body beene of a ſtrong conſtitution I had purged my ſelfe as leane as a rake ſince that they have fore'd me to be let blood of a new Parliament contrary to my Phyſicians advice, and their Surgions being vnskilfull or elſe to skilfull for me prickt not onely the Veyne but the Artery inſomuch that I am more diſtreſſed then a pumickled priſoner being not able to ſtirre hand or foote to help my ſelfe, I muſt nevertheles commend their care for one thing for convaying me to ſo ſafe cuſtody, for I feare me if I had beene left to the wilde multitude in ſtead of being Coached I had been carted and inſtead of being Canoniz'd I had been Anatomiz'd long ſince, O the griefe and ſorrow that doth attend me in theſe my diſtreſſes and the miſerable paines I endure in theſe my nominated wounds, My Phyſicians have now left me my freinds failed me I have but one hope of cure and but one meanes which is a balſome from his holineſſe upon whom I am reſolved to depend and ſettle my whole expectation.

WRENS

WRENN'S SYLLOGISMES.

THe *Chorus* of my former Bliſſes, are
The onely Comforts in my Lenten fare;
The Liberties I once enjoy'd, proud Fate
Hath turned to a Priſon; diſmall hate
Had nere ſuch power on my decaying Soule;
That fils my heart with ſorrow, mind with dole.
The *Pope* I honour'd once, when as the wheele
Of my unconſtant Fortune 'gan to reele;
Fearing the turne, I made the *Pope* my friend,
That if it fell to him I might aſcend
In ſuch ſublime an Honour, ſuch a Bliſſe,
As I expected: Is all turn'd to this?
A priſ'ner now, poore WREN is in a *Cage*;
Alas poore *Bird*, ſing, act on every Stage:
Well ſith 'tis ſo, and twill no better be,
Ile ſinge, my Wings (though clipt) I cannot flee:
The *Fryer* was deceiv'd the *wench* it'h Well,
He nere ſung out; nor I mee out of Hell.

HAile holy Father I thee bleſſe,
And ſtill adore thy Holineſſe;
Never wanton Bird would flye
Vnto thee willinger then I:

Thou

Thou grand POPE *my chiefe delight,*
Canst not ayd me in my flight.
Help there's none;
More's my mone.

Sith 'tis so, Ile nere forsake
Thee till the Divell both us take;
The Hereticks say I'm his due,
If he takes me, he'l nere misse you:
We need not feare nor wind, nor weather,
If that we goe to Hell together.
Help there's none;
More's my mone.

The DIVELS *Moane,*

For the discontent of his *Servants* and *Assistants,*
and his *Enuy* upon each of their *Burials.*

For CANTERBURY.

ILe CANTER-*Masses at thy* Buriall;
LAVD *all thy former workes; besides we shall*
whilst thou dost lie on Earth, *below in* Hell
At thy departure tole thy Passing-Bell:
All men shall say, here lies great PLUTO's *Brother,*
When he is gone nere looke for such an other.

For

For WRENN.

OVr deareſt Bird who never deſir'ſt to feed
On better food then on Diviſion-ſeed;
Wee have provided for thee in our Cell,
Variety of Food, *rare* Fruits *of* Hell:
All men ſhall ſay This Marble Tomb *doth cover*
My Friend on Earth all godly Workes Reprover.

I account theſe Honours not ſufficient for you my deare Servants; but intend likewiſe for your hereafter Memory to Chronologize the ſame amongſt my Records of *Acheronta*: I have given order to *Diabolicus* my Secretary who hath drawne it up in this manner.

In the Yeare *Schiſmaticus* 1944. our two *Vicegerents* upon Earth laudable LAVD, and pernicious WRENN ſhewed themſelves diligent for the advancing of *Impiety*, bringing in of *Schiſmes*, animating *Sects*, loving of evill doing no good to our *Honour*, whoſe Reward is as yet behind in our *Eternitie*.

FINIS.

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By the R
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Alſo a *v*
this *C*

Brought

34.

AN

ANTIDOTE

AGAINST

ROMES INFECTION:

RECEIVED

By the Reformed Churches beyond the Seas, approved by them, and commended to the *Church of England*: consisting of *Uniformitie* and *Conformitie* in *Church-Government*, and the neceſſity of aboliſhing ſome *Ceremonies* lately commanded by the *Epiſcopall* power, which are rather prejudiciall then materiall to Gods true worſhip.

Alſo a view of the pious and Religious care of the *Citizens* of this *Citie*; who have by all means laboured the extirpation of the cauſes which have ſo long troubled the *Church* and *Common-wealth*.

Brought over by Philadelphus, *and delivered by him to* Philalethes, *in a Diſcourſe; and by him publiſhed for the publike benefit.*

LONDON, Printed for *Robert Wood*. 1641.

A 3

ANTIGONA.

An

ANTIDOTE

AGAINST

Romes Infection.

Philalethes. BRother, you are most happily met, and no lesse welcome to this our Land, I pray what news have you now stirring in your forreign parts.

Philadelphus. Truly very little news, but the most frequent there stirring is the distracted Estate of this Kingdome.

Philales. Truly, this Kingdome hath of late dayes bin very much off of the hooks, and the peace thereof very much disquietred; and it is not to be wondered at, when the orginall cause is justly to be considered. The universall disagreement of this Kingdom took original the first from the unlimited power granted, and committed to the Clergy, who executed that authority given unto them with such insolency and tyranny over the subiect, that they began to usurp a dominion both over the consciences and fortunes of all who were in the least manner religious. Their unjust censures in their Ecclesiasticall courts, have vexed and abused the greatest part of the Kings most loyall Subjects, and by their innovations and new form of *Church-government*, they have miserably enthralled the conscience of many, and constrained men to the obedience and observance of that war-ship, which is contrary to all pious practice.

They began to caſt a ſuperſtitious miſt throughout this whole Kingdome, ſo that it was in great danger to be ſubiected unto the Hereſies and power of *Rome*.

Philadel. It was not the Diſeaſe of this Kingdome onely, but the ſame malady had overſpread the greateſt part of *Europe*, there was ſcarce any part free from the *Popiſh Supremacy*. For whilſt we diſagreed among our ſelves, being diſtracted or drawn aſunder in matters of Faith, and diſagreeing about the manner of worſhip; the Pope by his Agents, took opportunity to foiſt in his Doctrine among them, and having gotten but ſome poſſeſſion could not be again removed: ſo that for a very long ſeaſon, a great part of *Europe* groaned under the blindneſſe of *Romes Tyranny*. Occaſioned firſt by their private diſcenſions among themſelves.

Philatel. Moſt certain it is, that civill diſcenſions are moſt dangerous, *both to Church or Common-wealth*, and none of ſo great conſequence, as thoſe which ariſe from points of Faith, and matters of Religion. For how can that Kingdome expect Peace within it ſelf, who is at difference with its God. What quiet or proſperity can there be, where the firſt rent made, is in Chriſts ſeamleſſe coat; or how can there be Peace and Tranquility in a Kingdome, where the unity of ſpirit is neglected, which is the ground and foundation of all civil peace whatſoever. But I long to be reſolved concerning your *Reformation*, and to be informed of the happy means that gave ſo great a bleſſing, both to the Church and Common-wealth.

Philadel. I will begin. When an univerſall Cloud of *Ignorance* and *Superſtition* had blinded the greateſt part of all *Europe*: when the power of *Rome* did poſſeſſe both the liberty of their conſcience and perſons; then, in the midſt of that obſcurity, did Almighty God cauſe a light to ſhine upon them: yea, and ſuch a light, that

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the Pope with all his Adherents could never ſince extinguiſh. God raiſed to thoſe diſtreſſed ſoules that moſt worthy Champion of Chriſt, who undertook the cauſe, and oppoſed the Pope: and by degrees, did deliver them from that darkneſſe, and miſerable captivity.

Philalel By what means did he effect his *Reformation.*

Philadelp. The firſt onſet and blow he gave him, was not by circumſtance, but downright; he denied his Supremacy and his power to be univerſall, and did limit his power only to an Eccleſiaſticall Juriſdiction: and that alſo to extend no further then the See of *Rome*; and withall, he acknowledged to Kings as Gods Anointed, and his immediate Vice-gerent, all power and ſupremacy: aſwell in matters Eccleſiaſticall as Civill, within their own Dominions. Having thus begun with his perſonall power, he then proceeded to his Doctrine: and now with the protection of that moſt Chriſtian, and moſt renowned the then Duke of *Saxony*, at a generall Counſell, he diſputed moſt of their points, and confuted them: and for his pains, he returned home rewarded with his Holineſſe Excommunication. After he had ſatisfied his Country-men by diſputation, he proceeds to matter of circumſtance, and begins to cleanſe the Church from their Reliques and Superſtitions. The Surplice is hung by, as of no uſe, the uſe of the Croſſe is quite croſſed out of the neceſſity of their Belief, the Altar is taken away, and in fine, whatſoever might give the leaſt occaſion of offence be removed, and tooke away, being rather ſtumbling blocks, then help unto the true worſhip of God.

Philalel. But how did the common people reliſh this new introduced form of practice, and how did they take the Alteration of their ancient Cuſtomes.

Philadel. Truly, as the common people do all changes, although for their benefit, it seemed at the first very strange and displeasing unto them; but within a small space, he having made known unto them how their liberties and consciences had bin abused; and also the great commodity that must of necessity ensue this Reformation, they were contented and well pleased, and were more ready to execute, then he to desire, or will any thing that should promote or further this happy and newly begun *Reformation.*

Philalet. But Mr. *Luther* lived not to absolve and finish this work, he left them, and many superstitions in the Church, being immaturely taken away from them.

Philadel. Tis true but M. *John Calvin* succeeded him; and what the one had but begun, the other brought to perfection.

Philalet. *Luther* and *Calvin* dissented among themselves, and had a variety in their opinions.

Philadel. Right, then was *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*: yet were they both against *Judah.* So though *Calvin* and *Luther* in some small circumstances disagreed among themselves; yet they both laboured the extirpation of *Heresie*, and the subversion of the *Popish tyrannie*: and what *Luther* by reason of his untimely death left unfinished, *Calvin* did bring to perfection, those *superstitious Ceremonies* which *Luther* but denied, *Calvin* quite took away: the Surplice was rent in pieces, the use of the Crosse not any thought of, and the exalted State of the Altar was brought so low, that he left no sign at all thereof: nay, he went so far in the matter of *Reformation*, that he denied the pride and Hierarchy of Bishops, and did not desist untill he had cleansed the Church from all Superstitions whatsoever; for he well understood, that the *Catholiques* are like *Foxes*, and that where they can put in the head, they will soon put in the rest of the body.

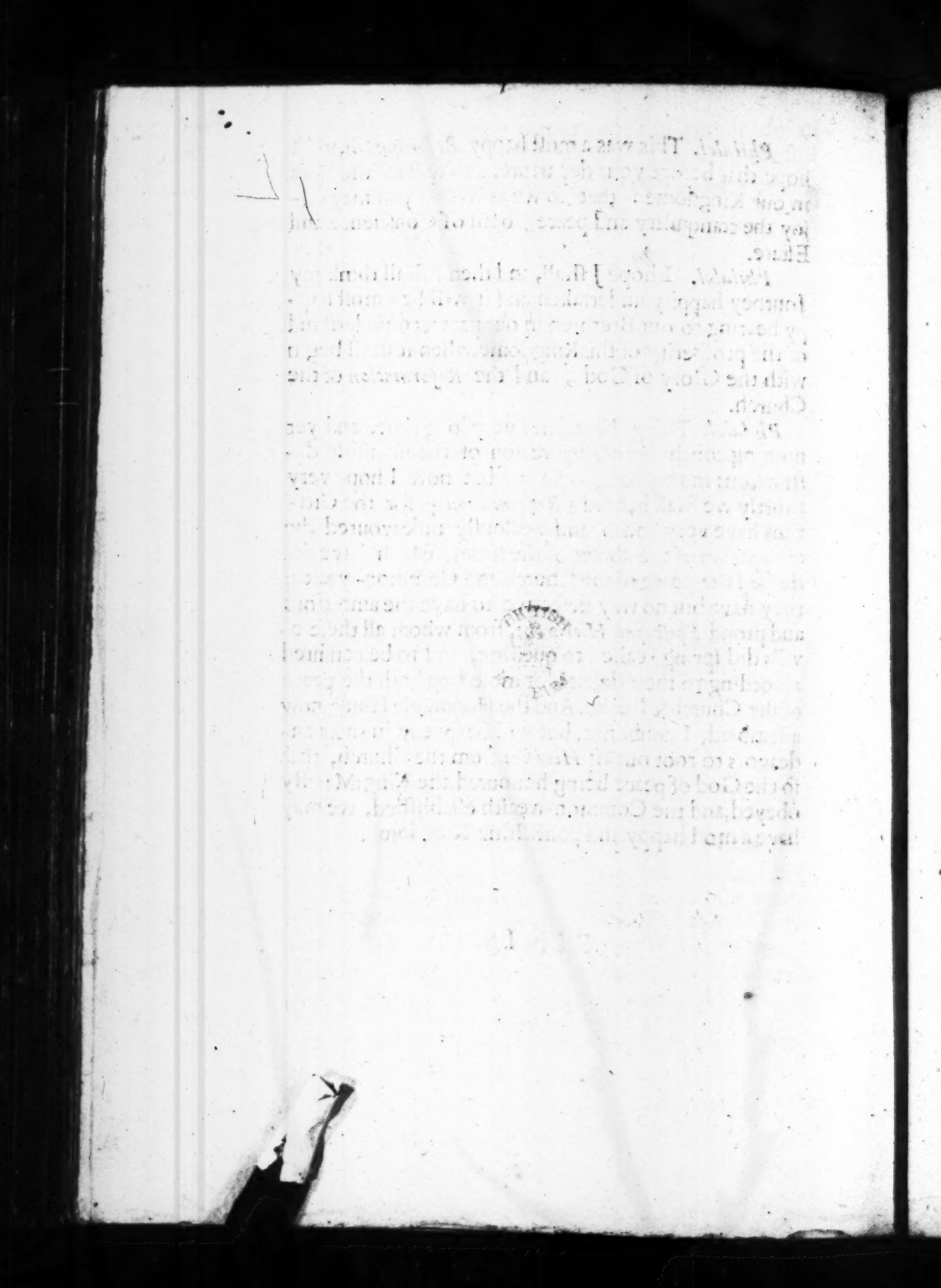
Phil.

Philalel. This was a moſt happy *Reformation*, and I hope that before your departure, you will ſee the ſame in our Kingdome: that ſo we as well as you may enjoy the tranquility and peace, both of Conſcience and Eſtate.

Philalel. I hope I ſhall, and then I ſhall think my Journey happily undertaken, and it will be a moſt happy hearing to our Brethren in our parts, to underſtand of the proſperity of this Kingdome, when it ſhall begin with the Glory of God, and the *Reformation* of the Church.

Philalel. Things have bin a very long time, and yet nothing concluded of, by reaſon of the manifold diſtractions in this Kingdome: but now I hope very ſhortly we ſhall behold a *Reformation*; for the Citizens have very much and zealouſly indeavoured the extirpation of the abuſes of the times, which have diſturbed the peace of the Church and Common-wealth: they have bin no way defective to have the ambitious and proud *Epiſcopall Hierarchy* (from whom all theſe evills did ſpring) called to queſtion, and to be cenſured according to their deſerts, for moleſting both the peace of the Church & Realm. And the Honorable Houſe now aſſembled, I doubt not, but will be ſpeedy in their endeavors to root out all *Hereſies* from the Church, that ſo the God of peace being honoured, the Kings Maieſty obeyed, and the Common-wealth eſtabliſhed, we may have a moſt happy and flouriſhing Kingdome.

FINIS.



35

TWO PETITIONS

Of the high Sheriffe, Knights, Esquires, Gentlemen, Ministers, Free-holders, and Inhabitants of the Countie of

SUSSEX.

THE ONE

To the Right Honorable House of Peeres,

THE OTHER

To the Honorable the Knights, Citizens, and Burgesses of the House of Commons assembled in Parliament.

These being printed by perfect Copies.

LONDON,
Printed for *Abel Roper*, at the black Spread Eagle in *Fleetstreet*, 1641.

TWO PETITIONS

Freeholders, Gentlemen, Ministers, Free-
holders, and Inhabitants of

SUSSEX:

To the Right Honorable Heneage

To the Honorable the Knights,
Citizens and Burgesses of the House
of Commons assembled in
Parliament.

LONDON,
Printed for John Nutt, at the Black Spread
Eagle in Fleet-street, 1704.

To the Right Honourable the *Lords assembled in Parliament.*

The humble Petition of the high Sheriffe, Knights, Esquires, Gentlemen, Ministers, Free-holders, and Inhabitants of the Coumty of Sussex.

Sheweth,

THat our comming is humbly and thankfully to acknowledge your Lordships late happy Vnion with the Honorable House of Commons, whereby through his Majesties speciall favour, the Bill for taking away Bishops Votes in Parliament, and other good Bils have past, our former grievances thereby redrest, our freedoms in souls, bodies, and liberties partly restored, our feares and jealousies somewhat removed, for which wee render all condigne thanks to his sacred Majesty, your Lordships, and the House of Commons, as the onely means (next under God of this our joy and comfort. What wee now desire proceeds from our wants, not doubting of your Noble readinesse, That the

Word of God his Truth and Lawes may bee mayntained againſt all corruption in doctrine and diſcipline, that the Laws of the Land may governe. That your Lordſhips would be pleaſed to joyn with the Houſe of Commons for the generall taking of the *Proteſtation*, many reporting it as a thing diſcountenanced by ſom of your Honours, That our County lying 70 miles to the Sea, It and the whole Kingdome may be put into a poſture of Defence. That all refuſing the Oath of Supremacy and Allegiance, being excluded the houſe of Commons. Your Lordſhips for the peace and ſafety of this Kingdome would alſo exclude the Popiſh Lords, ſo refuſing from yours, and that none Popiſhly affected, may have any place of truſt in the Kingdome: that Delinquent Biſhops may not be admitted to be bailed. That *Ireland* may be further relieved, ſouldiers and Mariners incouraged, and fiſhing defended: That the glory of God may be advanced, the honour and ſafety of his Majeſtie and Kingdomes mayntained, and the happy Vnion of both Houſes continued,

And we ſhall pray, &c.

To the Honourable the Knights, Citizens, and Burgeſſes aſſembled in Parliament,

The humble Petition of the High Sheriffe, Knights Eſquires, Gentlemen, Miniſters, Free-holders, and Inhabitants of the County of Suſſex.

Humbly Sheweth.

THat your Petitioners have ſuffered in as deepe a nature, both in our Religion, Laws, Eſtates, and Liberties as the many thouſands of our Brethren, who have already made knowne their condition to this Honourable Aſſembly. Notwithſtanding we cānot but thankfully acknowledg the benefits we have received already by your vnwearied labours, faithfull endeavours and vndaunted reſolutions againſt all delayes, deſperate plots upon your Perſons, Eſtates, and Liberties. Many heavy Taxes we are eaſed of, much freedomwe enjoy in our conſciences & livelihood defending us from the violence, cruelties, and for-

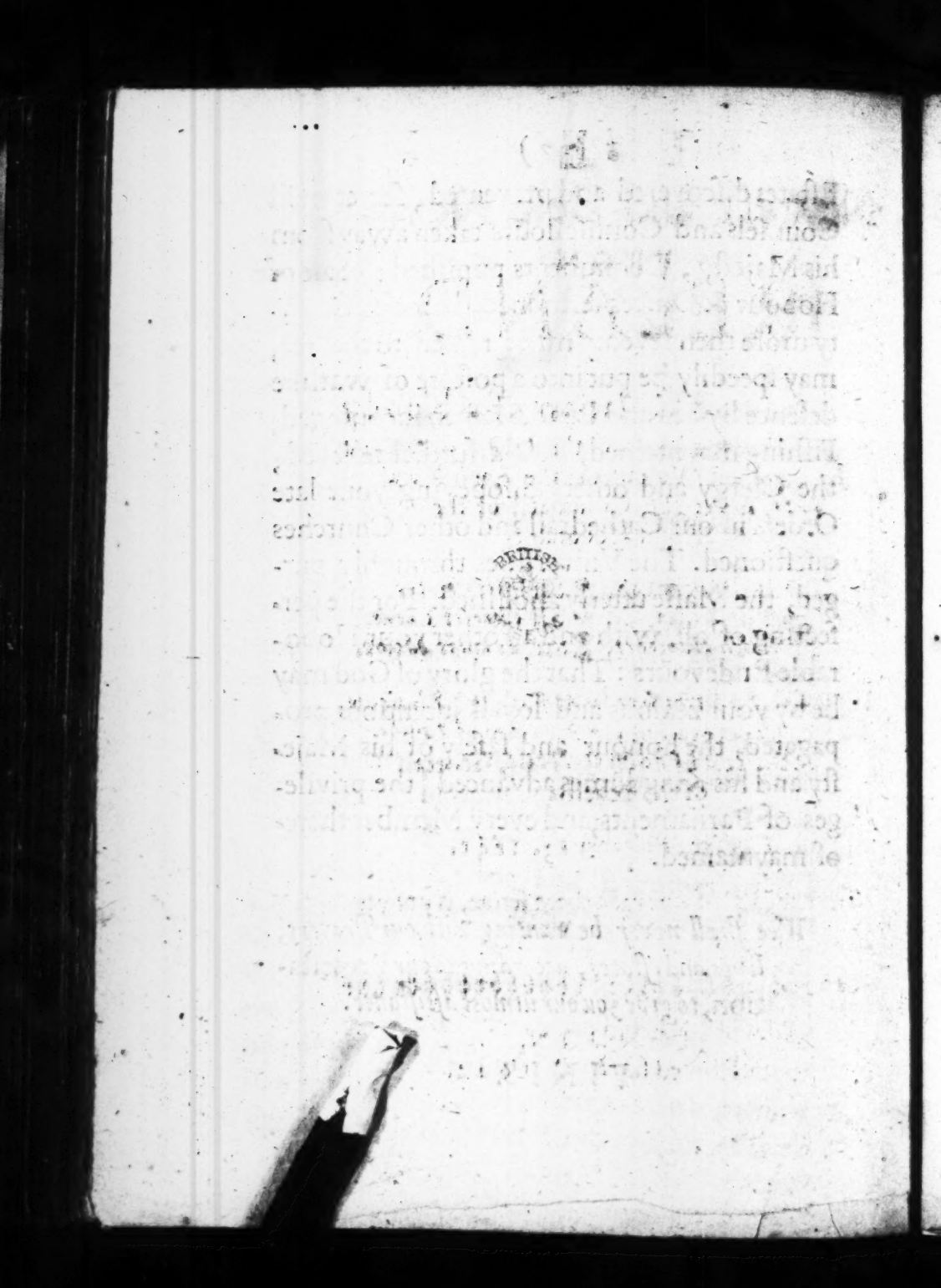
formidable power of the prelates and their Courts, making good our lawes againſt Treaſons and evill Counſels, mainteining the true Religion and glory of it, maugre the endeavors of *Arminians*, Biſhops, ill affected Clergy and others, and the diſtructiue plots of *Papiſts*, and the power of *Popiſh Lords*, opening the mouths of faithful Miniſters long Silenced: enlarging thoſe who were long in priſon and exile, appointing *Leivtenants* of truſt, providing releife for diſtreſſed *Ireland*, the crying object of pitty and Subject of our Enemies cruelty. Our Humble deſires are that the Laws of God be truly maintayned, government and diſcipline ſo ſetled that wee may conforme therein to the perfect rule of Gods word, able learned and painfull Miniſters may be encouraged, ſcandalous, ſpeedily diſplaced, Pluralities, and unwarranted Orders and Dignities of the Clergy taken away, that the Probats of Wils may be referred to the Cognizance of temporall Courts, that places of Concernment in the Kingdome may be in the hands of perſons of ability, integrity, and good converſation: Papiſts may be totally diſarmed, their perſons confined, their ſubtile Couveyances of their

Eſtates

Eſtates diſcovered and prevented, ſecret evill Counſels and Counſellours taken away from his Majeſty, Delinquents puniſhed, Sale of Honour & Offices reſtrained, that our County more then ſeventy miles naked to the Sea, may ſpeedily be put into a poſture of warlike defence by Sea and Land, Seamen incouraged, Fiſhing maynteined, *Ireland* further relieved; the Clergy and others diſobeying your late Orders in our Cathedrall and other Churches queſtioned. The Vniverſities throughly purged, the Maſſe utterly aboliſhed. For the perfecting of all, with and all other your Honorable Endevours: That the glory of God may be by your zealous and loyall intentions propagated, the honour and ſafety of his Majeſty and his Kingdomes advanced, the priviledges of Parliaments, and every Member thereof mayntained.

Wee ſhall never be wanting with our Prayers, lives and eſtates, according to our Proteſtation, *to give you our utmoſt aſſiſtance.*

FINIS.



36.

THE Newest and Best Newes FROM IRELAND.

Being a true Relation of a bloody Battell, wherein 18000. of the Rebells were slaine by the great Valour of the *English* and *Scots*, under the Command of the Right Honorable,

The L. *Dungarvan*. Sir *Wil. Courtee*.
Generall *Lesley*. Sir *Charles Lucas*.
Sir *Simon Harcourt*. Mr. *Francis Moore*.

Plunket
K.

Expressed in a letter sent from Colonel *Plunquet*, Lieutenant generall of the Province of *Lemster*, to the Lord *Phelim O-Neale*, Generall of the Rebells.

Lemster, February 13. 1641.

The number of our men there slaine, is not yet certainly knowne.

LONDON,
Printed for *R. C.* 1642.

THE
Newest and Best Newes
FROM
IRELAND.

Being a true Relation of a bloody
Battell, wherein 1500. of the Rebells were Slain
by the great Valour of the English and
Scots, under the Command of the
Right Honorable,

The L. Dungarvan ❖ Sir Wil. Courtn.
Generall Ashby. ❖ Sir Charles Lucas.
Sir Simon Harcourt ❖ Mr. Francis Moore.

Expressed in a letter sent from Colonel Plunkett,
Lieutenant generall of the Province of Lempster,
to the Lord Fabian O-Neale, Generall
of the Rebells.

Dublin, February 15. 1641.

The number of our men there Slain, is not yet
certainly known.

LONDON,
Printed for R. C. 1642.

THE Relation OF A Victorious Battell fought neere *Dublin*, by an Army of *English* and *Scots*, to the great terror and overthrow of the *Rebells*.

I Render your Honour right humble and hearty thankes for your good opinion of my merit and deserving, and promoting mee so far unworthy of that honourable place of trust and authority, to be your Honours Colonell Lieutenant generall of the Province of Lemster, which place of trust so committed to my care and fidelity, I will to the best of my ability discharge, with all diligence and integrity. I am commanded humbly to present to your Honor, the present estate of the Army, and what hath passed

ſince I had the honour and favour to bee Lieutenant: When firſt I came to my charge, I muſtred the Army, and framed to a poſture of warre, to defend that Province from the invaſion of our enemies, and to bee in a readineſſe upon occaſion to take the field againſt theſe. Since which time wee have made many incurſions and ſallies out upon our Adverſaries, by which good ſervice hath beene done. After which, according to your Honours directions we led forth our Army into the Province of Dublin, where we encamped neere Dregheda; of which Towne, *Charles* Lord *Moore* is Lord Vicount; where at a Crete or Cottage, we placed Colonell *Art Roe Mac Mahon*, with about two thouſand men, a mile diſtance, or thereabours from the Towne, and quartered the reſt of our Armie neere adiacent about the Towne: during the time of our encamping there, a Captaine of the Engliſh, Mr. *Francis Moore*, with a Troop of Horſe, and a company of Foot, made out of the Towne; and the day being very goomy and miſty, wee could not diſcover them; by which opportunity they paſſed by us, and marched towards the Crete wherein was the ſaid Colonell *Art Roe Mac Mahon*, and his company, where they aſſaulted the ſame, and by misfortune tooke the ſaid Colonel, whom the ſaid *Moore* with his owne hand at an ad-

van-

vange, slew, and drove others into the Rocke pri-
soners: which was the greatest losse we have
sustained since I was there Commander, nei-
having obtained farre greater enterprize a-
gainst them.

From this place we withdrew our Forces, and marched to joyne with the whole body of the Army in the Province of Dublin, under the command of the right Honorable and noble Colonells and Captaines, the Lord *Mount Garret*, *Mount Delvin*, *Dun Lary*, *Mount Cargens*, *Mount Gintels*, and Capt. *Oneale*, and others, which we happily atchieved, and were willingly and nobly entertained. Then fell we all that were Officers into consultation of drawing up heads of our desires and demands to the King concerning our Religion and the government of this Kingdome, which wee at length concluded upon, and agreed to present the same to the Lords of the Councell in Dublin, by them to bee considered of, and transported by them into England, there to bee ratified and confirmed by the King and State there, as well as the State of this Kingdome, which since hath beene rejected; whereupon we tooke the field, and ranked our Army in good order of battell, and then marched towards Dublin; but in the way were met with an Army of English and Scots, under the Command of the Lord *Dun-*

gaine, Generall Lesle, Sir Simon Harcourt, Sir William Coote, Sir Charles Lucas, and o-thers, which we could not avoid, but took the field, where was a most cruell battell fought between us, lasting two dayes, where we lost Eighteene Thousand men; but iustly wee cannot yet tell how many were slaine on the enemies part, which misfortunate slaughter much weakened our Army; yet were wee againe much comforted, when we heard of ayde and Assistance comming to us from the King of Spaine, of Men, Ammunition and Money, in Seven ships of the *Dunkerks*; wee also have intelligence that ayde is comming from France, to helpe us, which wee earnestly desire; It also reioyceth us that his Holinesse the Pope is not forgetfull, or unmindfull of our sufferings, and the iustnesse of our cause, and our prayers are daily for his increase in honour and glory, for his presents sent your Honors, and for his Banner sent us to display, which wee to the losse of our lives and fortunes will fight under, for the defence of our Religion, instituted and professed by his Holinesse, and Saint *Peter*.

And this may it please your Honors, I have thought now of the proceedings of us Scots had the least to be imployed in the service of God, and the defence of our right-full priviledges and liberties, under your Ho-

nors Wiſdome and Prudence, whom I wiſh and pray long may continue in your Honorable place of Government, to be the chiefeſt inſtrument of reducing our Religion and Lawes to their ancient glory, fame and renowne,

Tudcaſter, Febr. 12, An. Dom. 1641.

Your Honors

Moſt humble and obedient

Servant,

Plunquett.

FINIS.